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SIR R. LEICESTER HARMSWORTH, BART.





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THE  
Triumph of a Christian

7717 *Containing three excellent and  
heauenlie Treasures.*

- { 1. IACOBS wrestling with G O D.  
2. The Conduit of Comfort.  
3. A Preparation for the Lords Supper.

Full of sweete consolations for all  
that desire the comfortable sweetnesse of  
Iesus Christ; and necessarie for those  
who are troubled in Conscience.

Written by that worthie man, Ma-  
ster William Cowper Minister  
of G O D S Word.

*The ninth Impression.*

Corrected & amended: with two prayers  
to be vsed in priuate Families hereunto added.

Printed at Edinburgh, by the Heirs  
of ANDRO HART. 1682.



James Lighton  
Jan 4<sup>th</sup> 1733  
1734

24<sup>th</sup> Jan Lighton  
was buried at 2 m.  
afternoon. Deceased  
about an in yr month  
1733 age 4



TO THE VERIE

*Godlie and right Noble*

Ladie, my Ladie MARIA

STEWART, Countesse  
of Marre.

**R**ight noble Ladie: The Church of  
Gods compared by Salomon to a  
terrible armie, wherein are bands  
of strong men, & valiant Israe-  
lites, expert in the warre, and that can  
handle the sword: And euerie Booke of  
sacred Scripture wee may call a seuerall  
Armour-house, furnished better than that  
house of Lebanon, which Salomon stored  
with Shields and Targets of Gold. In it are  
weapons of warre both inuasive and defen-  
sive, armour conuenient for euerie state of  
life, and meet for euery kinde of battell.



# The Epistle

wherewith our aduersaries are able to assault vs. But as DAVIDS Worthies were not all of one valour; for Abishai, chiefe of the second three, yet did not attaine unto the first three: So haue not all the Warriours of Christ a like strength, and skill to fight the Lords battels. And therefore, we who are but nouices, in the spirituall warfare, as wee should bee carefull euerie day to put on the compleate armour of God, that wee may stand: So should wee diligentlie take heede to other valiant wrestlers, who through Faith and Patience haue inherited the promises before vs; that wee may learn of them, how to waile our weapon in the spirituall warfare. Among many, whose battels are registred in the Booke of GOD for our instruction: I haue heere brought in worthie Iacob, a Wrestler from the wombe, euen to the day of his death, who in this his most singular rare wrestling with God, sheweth vs an image of Gods wrestling with his Children, the varietie of temptations whereby he proofes vs, the meanes by which wee stand. Sundry others before me haue written learnedly & largely

## Dedictory.

*largely of this subiect : but I haue laboured  
as far as I could to eschew coincident doctṛin:  
and I haue principallie endenoured my selfe  
to search out such observations, as through  
experience, by the grace of God, I haue  
found most comfortable for such as are trou-  
bled in conscience, And these (right noble  
Ladie) I haue beene bold to dedicate vnto  
your Honour, as vnto one who h<sup>ing</sup> ob-  
tained mercie of God, is through his grace  
daylie exercised in the spirituall warfare.  
Accept it therefore as a testimonie of that  
loue & reuerence that I beare to that grace  
of God, which is manifest in you: for the in-  
crease whereof I daylie pray vnto God, that  
hee would confirme you vnto the end, and  
bring forward his owne worke in you to per-  
fection.*

Your Ladiships in our com-  
mon Sauour, the  
Lord I E S V S ;

*William Cowper.*



## THE TEXT.

Genesis Chap. 32. verse. 24.

24 **N**OW when Iacob was left himselfe alone, there wrestled a man with him unto the breaking of the day.

25 And hee saw that hee could not preuaile against him: therefore hee touched the hollow of his thigh, & the hollow of Iacobs thigh was loosed as hee wrestled with him.

27 And hee said, Let mee goe, for the Morning appeareth: Who answered, I will not let thee goe, except thou blesse mee.

27 Then said hee, What is thy name? And hee said, Iacob.

28 Then said he, Thy name shall bee called Iacob no more, but Israel: because thou hast had power with GOD, thou shalt also preuaile with men.

29 Then Iacob demanded, Tell mee thy Name, I pray thee: And hee answered, Wherefore now dost thou aske my Name? And hee blessed him there.

40 And Iacob called the name of that place Peniel: For hee said, I haue seene God face to face, and my life is preserved.

31 And the Sun rose to him as he passed Peniel, and hee halted upon his thigh.



## CHAP. I.

*A privilege of the Godlie, that say, God  
is with them, none can bee against them  
to hurt them.*

*My helpe is in the Name of the Lord.*

**I**T is a comforttable saying  
for the Godlie, that is  
set downe by the Apo-  
stle, *If G O D bee with  
us, who can bee against  
us?* This sentence doth not deny, but  
that good men euen in a good course  
may haue enemies; but it doth im-  
port this comfort, that the opposi-  
tion which is made vnto them, can-  
not hurt them: wee may be cast downe,  
but wee cannot perish; our enemies  
may trouble vs, but cannot ouercome  
vs; yea, *capitis pœnâ nos possunt affice-  
re, nocere non possunt*: They may take  
the head from vs, but cannot hurt vs. It

*Iust. Mart.  
Apol. 2. ad  
Rom. 10.*



## IACOBS wrestling.

Bernard.

Yet good  
men may  
be crossed  
in a good  
cause.

2 *Kings*. 9. 22  
But God  
shall either  
bridle, or  
change, or  
confound  
their ene-  
mies.

is not for this life they fight who haue  
laid hold on eternall life; our joy & our  
Crowne none are able to take from vs.  
*Vere enim tuta pro Christo, & cum Christo  
pugna, in qua nec vulneratus, nec occisus  
fraudaberis victoriâ:* There is no danger  
in that battell wherein wee fight for  
Christ and with Christ; for we are sure  
that whether wee bee wounded or  
slaine, wee shall not be defrauded of the  
victorie. *Iacob* heere a good man, is in  
a good course, for hee is traueilling at  
the Lords command, from *Padan A-  
ram* vnto *Canaan*, yet is hee troubled  
with enemies; for *Laban* pursues him  
behinde, and *Esau* commeth against  
him before; but both of them labour  
in vaine, because God is with him.

The Lord doeth in such sort bridle  
the rage of *Laban*, that albeit hee mar-  
ched after *Iacob* more furiously than  
*Iehu* the sonne of *Nimshi* marched af-  
ter *Iehoram*, thinking to satisfie his dis-  
contented minde, by reducing *Iacob* to  
a greater slauerie than hee was in be-  
fore, yet the Lord puts inhibition to  
the

the conclusions of his heart and makes him faine to sue for *Jacobs* friendship, and to enter into a couenant of peace with him.

Yea, which is more comfortable, the L O R D maketh *Laban* himselfe a preacher of Gods prouidence, in mercie waiting ouer *Jacob*. Thus the Lord bridleth *Laban*, and sends him backe againe to his owne home, without doing harme to *Jacob*, or any of his. And as for *Esau* the LORD in like manner changes his cruell heart, and makes him fauourable to *Jacob*, so that the same hands wherwith once he thought to haue slaine him, embrace him, and with the same mouth that once vow'd to haue his life, hee kissed him: So sure are they vnto whom the Lord is a Protector: *For when the wayes of a man please the Lord, hee can make his enemies his friends.*

If wee well marke and consider this Historie, the Lord God so carefullie waites vpon his seruant *Jacob*, that for euerie trouble which arises to him, hee acquaints

As the  
sufferings  
of Christ  
abound in  
vs, so his  
consolati-  
ons a-  
bound.



## IACOBS wrestling.

acquaints him euer with some new and singular consolation. In the beginning of this chapter, the Angels of the Lord appeared vnto *Iacob* to comfort him, they brought him in effect this message from the Lord: Feare not, O *Iacob*, the power and malice of thy brother *Esau*, for heere are wee, the hoast of the liuing God, to goe with thee and assist thee, according to the promise of protection in thy journey that God made to thee in Bethel, wherein thou sawest the Angels ascending and descending vpon the Ladder; wee are now sent to wait vpon thee: as we conuaid thee in thy comming, so are wee now safelie to conuay thee in thy returning, in despite of all that will oppose themselves against thee.

This vision no doubt did confirme the heart of *Iacob* for a while, and encouraged him to the journey: yet soone after hee is troubled with a new feare: The report of his Messengers, who told him that *Esau* was comming against him with foure hundred men, doth

doth in such sort disquiet his minde,  
that hee forgets his former comforts,  
and hee becomes exceedingly afraid,

And in this, each one of vs may  
see an image of our owne weaknesse,  
*Jacob* had many proofes and experi-  
ences of Gods mercy. It is not long  
since hee got ioyfull deliuerance from  
*Laban*, and since the Lord, as I haue  
said, comforted him by the ministry of  
his Angels; and yet now behold how  
small a thing discourages him! certain-  
lie such is the weaknesse of the dearest  
Children of G O D, that it is not one  
confirmation. yea, not many experi-  
ences of mercie that will sustain vs; but  
we haue need continually and hourely,  
to be strengthened with new grace of  
corroboration. Plants that are set in  
the earth, require watering when they  
are young; and corne that growes in the  
felde, without the first and latter raine  
comes not to maturity and perfection:  
so wee, vnlesse that euerie houre the  
raine of heauenlie grace descend vpon  
vs from God, or at the least his dew  
distill

An image  
of our  
weaknes.

We haue  
need that  
the Lord  
should e-  
uerie day  
renew his  
mercies  
towards  
vs.



## IACOBS wrestling.

*psal. 80.*

Not once  
but often  
doe the  
godly fall,  
and that  
manie  
times in  
one, and  
the selfe  
same sin.

distill into our hearts, by a secret and vnperceiued manner, cannot possible stand; no, not one moment in the state of grace. Euery spirituall desertion manifests our weaknesse; The voyce of a Damsell shall shake vs as it did *Peter*; the rumor of a trouble shall affray vs, as heere it affrayes *Iacob*: It is the Lords countenance which maketh vs to liue. *Cause thy face, O Lord, to shine vpon vs, and wee shall bee safe.*

*Abraham* in *Egypt* got a notable prooffe of the Lords prouident mercie waiting ouer him, preserving *Sarah* inuiolate, when hee had yeelded her chastitie to the concupiscence of an Ethnike King, *Pharaoh*. But was this experience of Gods mercie sufficient to confirme him, and make him strong against the like temptation in time to come? No surelie, for shortly thereafter in *Gerah* among the Philistines, hee falls into the same sinne of fearesfull distrust, so that againe the second time, hee seekes the preservation of his life, by hazarding the chastitie of *Sarah*.  
And

And that worthie Prophet *Samuel*, albeit hee found many a time the Lords presence with him, assisting him in such sort, that he suffered none of his words to fall to the ground, yet when God commanded him to goe and anoynt *David* he refused at the first, and why? becaus hee feared lest *Saul* should slay him. Who wold think that such weaknesse had beene in the man of God, that hauing the Word of the Lord for his warrant, hee should yet be afraid of the countenance of man? Thus now and then hath the Lord giuen to the best of his children, a prooffe of their owne weaknes. that wee looking vnto them, might bee humbled within our selues, knowing that we are nothing without the Lord. As *Eutychus* fell from his seat in the window, wherein he sate hearing *Paul* preach: So haue we our owne swonings, whereby many times we fall from the seat of our deuotion, from the full assurance of faith which causes confidence from the sense of mercie and spirituall joy rising thereof, into horrible

We haue  
our spiri-  
tuall faint-  
ings and  
swonings  
warning  
vs of our  
owne  
weaknes.  
*Acts 20.*



And that  
God is the  
strength  
of our life

horrible distrust and fearefull perturbations; so that wee become almost dead, heartlesse, comfortlesse, and without feeling: But blessed bee the Lord, who euen at those times *doth keepe our soules in life*, and lift vs againe into his armes, more louinglie than *Paul did Eurychus*; he sets vs againe on our feete, hee renews his mercies, and restoreth his former joyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life*; without whose grace we haue no standing, that so our eyes and our hearts may be continually aduanced towards him, desiring the Lord to bee with vs, and at no time to leaue vs. In al the course of our life, let vs say to the Lord with *Moses*, *I will not goe forward one foote, except thou goe with me*; otherwise we shall faint vnder euerie burthen, stumble at euerie impediment, and fall vnder the least temptation that shall ouertake vs: but if the Lord bee with vs, *wee shall bee able to doe all thinges through him that comforts vs.*

## with G O D.



### CHAP. II.

*Gods Fatherly compassion appeares, in that  
hee handles vs most tenderly when wee  
are weakest.*

**N**Otwithstanding, for this infirmity  
in *Iacob*, the Lord doth not reiect  
him; but rather, like a louing Father,  
handles him so much the more tender-  
lie. It is the Lords praise and our com-  
fort, *hee breakes not the bruised reed, and  
quenches not the smoking flax: Hee is the  
God who comforts the abiect, and bindeth  
vp the broken in heart.* It was not for *Ia-  
cobs* worthinesse that the Lord did first  
chuse him, and now for his weaknesse  
hee will not reiect him: Therefore doth  
hee now appeare to *Iacob* in his neede,  
and minister vnto him greater com-  
fort than any hee got before. In the be-  
ginning of the Chapter, the Lord sent  
his Angels, his ministring spirits to  
comfort him; and now because *Iacob*  
yet is in feare, in the end of the Chapter  
yee



## IACOBS wrestling

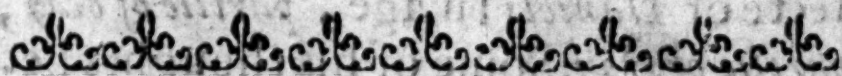
*Malac.**Psa. 37. 24*

This rare  
vision teacheth the  
manner  
of Gods  
wrestling  
with his  
Children.

ye see how hee comes himselfe & comforts him. Such is thy tender mercie, O LORD, towards those whom once thou hast chosen to be thine, that thou wilt neuer forsake them: Surely *because thou art not changed therefore it is that we are not consumed: Though wee fall, thou wilt put under thine hand and raise vs up againe*, and makest thy last comfort alwayes the greatest.

The vision is rare, the like not againe to bee found in all the Booke of God: yet most profitable for our edification, as containing in it an example of Gods wrestling with his owne children; and therefore meete to bee considered of all the good Souldiers of Iesus Christ, wrestling in the spirituall warfare. Wherefore for the better understanding of it, and giuing greater light to the whole story, in the entry we will handle these 3 things: First, what moued the Lord at this time to appeare vnto his seruant *Iacob*: Secondlie, what is the forme & manner of the Lords apparition; and thirdly, what is the end of it.

C H A P.



## CHAP. III.

*The cause mouing the Lord to appeare to  
Iacob at this time.*

**T**He cause mouing the Lord to ap-  
peare to *Iacob*, was the hard estate  
wherein his seruant stood at this time :  
For *Iacob* is now in great anguish of  
minde, trembling as it were betweene  
feare and confidence, betweene hope  
and despaire ; hope bidding him goe  
forward in his iourney, despaire by the  
contrarie dissuading him ; confidence  
promising him safetie, feare threatening  
him with danger ; his hope leanes on  
the Word of God, who promised to be  
with him, and prosper him ; his feare  
is conceiued of the wordes of *Esau*, who  
had vowed to slay him, and is now  
wakened againe, and augmented by  
the report of his seruants, who tolde  
him that *Esau* was comming against  
him with an Army. Thus did he walke  
staggering vpon feete, not vnlike the

*Jacobs per-  
plexitie.*



## IACOBS wrestling

Daniel.

fecte of *Daniels Image*, partlie of clay, partlie of yron. Some of his thoughts being weake and impotent, others strong and forcible to carry him forward. In this perplexitie now stands *Jacob*, hauing no conclusion nor counsell within him without contradiction, vncertaine what to doe, or which way to turn him, not vnlike *Iehosaphat*, who being straited with the *Ammonites*, *Moabites*, & *Edomites*, stood vp before the Lord and said, *O Lord, there is no strength in vs to stand against this great multitude, neither doe wee know what to doe, but our eyes are towards thee.* In like manner (say I) doth *Jacob* heere; being assaulted with a force hee was not able to resist, hee turnes him to the Lord, and declares to the Lord in humble manner his feare: *Deliver mee, O Lord, from the hand of my brother Esau: for I feare him, lest hee come vpon mee, and smite mee, and the mother vpon the children.* Therefore is it that now the Lord comes, as in due season and conuenient time, to shew himselfe for the comfort of  
of

2 Chron.

of his seruant. No helpe for *Iacob* in man: the Lord puts to his right hand, and comforts him. *Ibi enim incipit diuinum auxilium, ubi deficit humanum:*

When all other helps faile the children of God, then cometh in the helpe of God; for he knowes best the very point and artticle of time, wherein it is meete that hee should bee the deliuerer of them who waite vpon him.

As for the manner of the apparition, the LORD is not content to answer *Iacob* by word onelie, nor by sending secretly patience and comfort vnto his troubled spirit (which way many a time hee answeres the prayers of his owne) but he confirmes him by an extraordinarie vision. For hee appeares to *Iacob* in the forme of a man, & wrestles with him: he assailes him not with a superior strength which he was not able to withstand, but applies himselfe to *Iacobs* weaknesse, and disposes the wrestling in such a maner, that *Iacob* gets the victorie, albeit not without a wound; for his thigh-bone is disioynted and

The helpe of GOD beginnes when other helpe failes.

The manner of the Lords apparition is both by word and vision.



put out of the ioynt, so that hee halted all the dayes of his life; which, as for the present time it was a matter of his humiliation, beeing a discoverie of his weaknesse, & of the Lords indulgence, whereby onelie hee preuailed victor in the combate, so was it for all time to come, a memoriall and remembrance vnto him of this most comfortable apparition.

The end  
of the  
Lords ap-  
parition  
is Iacobs  
confirma-  
tion.

And as for the end of the Lords appearing: The end, saith *Theodoret*, was the confirmation of *Iacobs* heart against feare; *ideo enim Angelus cum Iacob luctari voluit, ut timenti fratrum fiduciam in-igeret*: And this we may perceiue out of the words which the Lord vtters when the wrestling is ended, *Thou hast wrestled with God, and shalt also preuaile with men*. Feare not therefore (will the Lord say, O my seruant *Iacob*) to encounter with *Esau*, who is but a mortal man: I, who haue furnished thee with strength to stand in the wrestling with God, shall furnish thee with strength also in all thy conflicts with men, and thou

thou shalt preuaile. This is the ground of all our comfort in trouble; which if wee could remember, then would wee not bee cast downe nor disquieted with feares, *but would sanctifie the Lord of Hostes in our heartes, and make him our feare.* It is neither in our name, nor strength, nor in the power of nature, that we stand and wrestle; we goe forth against our *Goliath* in the Name of our God, weake in our selues, yet in him *more than Conquerours: Maior enim est qui praest in nobis, quam qui in hoc mundo, nec plus ad deiciendum potest terrena poena quam ad erigendum divina tutela:* He is stronger that rules in vs, then the prince of this world, neither are these euils which earthly men are able to inflict vpon vs, so forcible to cast vs downe, as the heauenly helpe is able to raise vs vp: Let vs alwayes walke forward in this our strength, *The Lord is my light and saluation, the Lord is the strength of my life, of whom then shall I bee afraid?*

*Esay 8.13.*

*Cypr. lib. 2  
Epist. 6.*

*Psal. 17.*

But now, before that yet wee enter



## IACOBS wrestling

How mar-  
ueilouslie  
God in  
dealing  
with his  
children  
works by  
contraries

so did he  
in the  
worke of  
Creation,

into the particulars, let vs marke these profitable lessons that arise out of this ground to bee obserued. If yee consider what is the Lords purpose and intention, what againe are the meanes he vseth to bring about his purpose, yee shall see, that the Lord vseth meanes which appeare contrarie to this end. His purpose is to confirme *Jacob*; the means he vseth, is wrestling with *Jacob*; a strange manner of working, that the Lord should shake him hee mindes to strengthen, that he should wound him whom hee purposes to confirme and thus, and this manner way on a sudden terrifie by a strange wrestling in the night, & in a solitary place, his seruant whom he come to comfort; but so it is the working of the Lord oftentimes is by contraries. In the first worke of creation, hee made all thinges of nothing: hee commanded light to shine out of darknes: hee formed the bodie of man his most excellent earthly creature, of the basest matter, dust and clay; of the vilest creature hee made the most honourable

nourable, and all to shew the glorie of his power.

In the worke of Redemption in like maner, our Sauour Iesus, by sustaining shame, hath acquired to vs glorie; by induring the Crosse, hath obtained the Crowne; by suffering death, hath destroyed death, and him who had the power thereof; and after the same manner of working, he is yet dayly marvellous in his Saints: by death hee brings them vnto life; *hee kills and makes alive*: through doubtings hee leaues them to assurance; by temporall despaire hee brings them to abound in hope; hee afrayes them with his terrors, to make them the more capable of his consolations. It is strange and marvellous in our eyes: may wee not learne it daylie by experience, that God deliuereth vs from Sathan, by letting Sathan loose for a while vpon vs? hee saues vs from our sinnes, by gathering all our sinnes against vs, and laying them to the charge of our Consciences, and by a present feeling of his wrath, hee

So all o in  
the work  
of Re-  
demption

And so  
daylie in  
his Saints.  
*Psalm.*



## IACOBS wrestling

maketh vs flee that terrible VVrath which is to come.

We shuld  
not there-  
fore bee  
discoura-  
ged. when  
G O D  
seemes  
strange to  
vs.

*Psal. 306.*

*Hosea 6*

*Tim.*

*Genesis.*  
*Acts.*

Bee not therefore discouraged, yee who finde this working of the Lord: Faint not, though the Lord after this manner doe exercise you, that when ye cry for mercy, yet to your feeling, ye apprehend nothing but anger: Reuerence the working of God: suppose for the present yee vnderstand it not; let the Lord walke on his owne way, and wait thou with patience for comfort in the end: *The Lord will send a gracious raine upon his Inheritance to refresh it, when it is weary: though hee kill vs, hee shall make vs liue againe. When he hath humbled vs to the graue, yet hee will raise vs againe. After two dayes he will reuiue vs, and in the third day hee shall raise vp vs, & wee shall liue in his sight.* It is no rotten foundation wee leaneto: *The foundation of the Lord remaines sure, and therefore albeit the Lord should slay vs, yet will we trust in him. He sent a feareful darknes on Abraham, ere euer he shewd him the comfortable vision: he strook Paul vnto*

vnto the ground and confounded him, before that he conuerted him; he strake him with blindnesse ere euer he opened his eyes: hee began hardly with *Iacob*, but ends with a blessing; at the first hee dealt rigorously in his answers with the woman of *Canaan*, but in the end comforted her. As *Ioseph* for a long time made it strange with his brethren, but at length his inflamed affection compelleth him to imbrace them: So the LORD, though hee make a shew of an angry countenance toward his owne, yet his inestimable loue and fatherlie compassion shall force him to reueale himselfe vnto them in the sweetenesse of his mercy. *For a little while haue I forsaken thee, for a moment in mine anger, (as it seemed) I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy Redeemer.* Wee shall perceiue in the end that which now in the midst of trouble wee see not: though in our afflictions wee take him as an aduersarie through the weaknesse of our faith, yet

*Esa. 45. 7.*

For in the end hee shall shew himselfe a louing father vnto his owne



# JACOBS wrestling

*Psalm.*

yet shall wee finde that then God was with vs working for our deliuerance, when he seemed to bee against vs: let vs not therfore be cast down when the Lord worketh with vs after his owne manner of working, by means vnkown to vs: let vs learne of *Iacob* to wrestle with the Lord; & with that woman of *Canaan*, cleaue to him the faster, when hee seemes to put vs away: we shall find in the end. *The Lord is neere vnto them who are of a contrite heart, and will saue such as be afflicted in spirit.* Yea, wee shall with *David* rejoyce and glory in the Lord: *It is good for me that euer the Lord corrected me:* The Lord be blessed therefore, for hee hath showne his maruclous kindnesse towards mee.

Diuision  
of the Hi-  
storie.

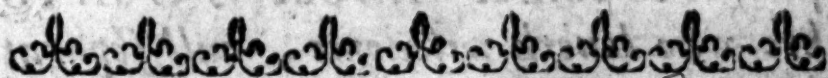
I.  
The wrest-  
ling, and  
circum-  
stances  
thereof.

It is now time that we enter into the Historie it selfe, which hath these two parts: The first sets downe the Angels wrestling with *Iacob*; the second, contains the conference of the Angel with *Iacob*, which followes vpon the wrestling. As for the wrestling we haue in it fve thinges to bee considered:

1. the

1. the time of it; 2. the persons between whom; 3. the maner of their wrestling, whether temporall only, spiritual only or mixt: 4. How long continues the wrestling: And last of all, the issue of this wrestling.

The conference  
betweene  
GOD and  
Iacob.



### CHAP. IIII.

*The first Circumstance; the time of the wrestling.*

**A**S for the first, the Circumstance of time is noted by *Moses*; when *Iacob* (saith he) was left alone. Amongst many reasons that might moue *Iacob* to bee alone, I encline to none more than this; hee sought to bee solitary, to the end hee might haue the fitter occasion to pray, and powre out his grieve the more freelie and homely into the Lords bosome: For we know, that the presence of man is oftentimes a great impediment of the free communing of our soules with God, and that the children of God will boldly communicate those



## IACOBS wrestling

solitari-  
nes con-  
venient  
for praier

And yet  
solitarines  
auailes  
not with-  
out in-  
ward at-  
tention,

Cyprian de  
Orat. Dom

those secrets to the Lord, which they will not vtter to their dearest friends. Wee haue here then to learne with *Iacob*, sometime to withdraw our selues from the dearest companie of men, that wee may haue the better occasion by prayer to confer with our G O D: For *hee who loneth wisdom, will separate himselfe to seeke it.* Yet are wee to remember, that solitarinesse auailles not without; vnlesse there bee silence within; for though the bodie bee remoued from the eyes of men, if the Soule in the meane time bee disquieted with bands of restlesse & troublesome motions, it is not possible that we can pray.

*Maxima est segnitia alienari & capieptis cogitationibus, cum Dominum deprecari: quasi sit aliquid, quod magis debeas cogitare, quam quod cum Deum loquaris: quomodo te audire à Deo postulas, cum te ipse non audias? vis Deum memorem esse tui cum rogas, cum tu ipse memor tui non sis? hoc est ab hoste in totum non cavere, hoc est vigilare oculis & corde dormire, cum debeat Christianus etiam cum*

*cū dormit. oculus, corde vigilare.* It is (saith Cyprian) a very great sloth to be alianate & carried away with vnmeet cogitations when thou prayest vnto God, as if there were any thing whereof thou shouldest thinke more than this, that thou art speaking with God. How desirest thou that G O D should heare thee, when thou hearest not thy selfe? or that he should bee mindfull of thee, who art not mindfull of thy selfe? By so doing, thou art not wary enough of thine enemy: this is to watch with thine eyes, and sleepe with thine heart, whereas it becommeth a Christian euen to wake with the heart, when the eyes is asleepe: *I sleepe, but my heart waketh.*

When therefore we goe to pray, wee must doe as our sauour, when hee went to raise *Tabitha* from the dead, he put the Minstrelles and the mourners to the doore; and wee must put worldlie thoughts out of our mindes, tolerable seruants (if so bee wee vse them as seruants) at another time, but no way tolerable

*Canticles*

What preparation should go before prayer.



*Canticles**Psa. 4.**Matth. 6. 5**Daniel  
Acts.*

How care  
full wee  
should be  
and why,  
to seeke  
occasions  
to pray.

tolerable in the time of prayer: like the Asses and seruants of *Abraham*, which hee vsed as helpes to carrie him forward in his iourney, but left them at the foote of the mountaine, when he went vp to pray and sacrifice to the Lord. And thus the perturbations of our minde within beeing quieted, then let vs eschew as farre as possible wee can, all occasions of distractions without vs: Let vs with the Spouse in the *Canticles*; follow our Husband into the fields, and there talke with him: or with *David*, let vs examine our heartes vpon our beds and bee still: Or as our Sauour commanded vs, let vs enter into our Chamber, and shut the doore, and there in secret pray to our heauenlie Father. After this manner went *Daniel* to his Chamber alone, and *Peter* on the top of the house alone, and *Iesus Chriss* went alone to the mountaine to pray all night. And so much the more earnestlie should wee practise this Lesson, because now by *Iacobs* example wee learne, that then the Lord doth like most

most familiarlie to shew himselfe vnto vs, when wee are best content to separate our selues from all other pleasures, that wee may get conference with the Lord: whereas by the contrarie, when wee neglect to seeke him, and will not doe so much as redeeme a time and occasion to speake with him by forgoing for a while, the companie of men, the Lord accounts that hee is dishonoured of vs, that we are such as haue little delight in the Lord; yea, preferre euerie thing before him: and therefore also it is, that the Lord delights not to be familiar with vs, and to acquaint vs with his familiar presence, because wee doe not carefully wait vpon him.

The Lord therefore increase in vs this delight & disposition to pray, that we may esteeme it a benefit & vantage to vs to haue the least occasion to pray: for it was neuer yet seene but that an hart to pray, hath euer bin an vndoubted fore-runner of a speciall blessing of God to ensue; *If wee open our mouth wide the Lord shall fill it.* Seeking must  
goe

Neglect  
of prayer  
is a con-  
temning  
of GOD.

True prais-  
er alwaies  
returues  
with pro-  
fite to vs.

*Psalm.*

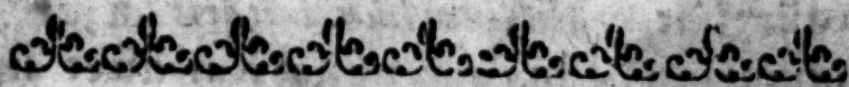


*Genesis.*

How at  
fixe Peti-  
tions *A-*  
*braham*  
brought  
the Lord  
from 50  
to 10.

*Matth. 5.*

goe before finding, and wee must knock before it bee opened; if we haue the first we may be sure of the second. Our Sauiour hath assured vs, that our heauenly Father will giue his holy Spirit to them who desire him. When *Abraham* prayed to the Lord, the Lord answered him in such sort, that euery Petition he sent forth, returned backe with some new gaine: at fixe Petitions he brought the Lord from fiftie to ten, that the Lord promised to spare all *Sodom* for ten righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased from praying. As that Oyle miraculouſlie multiplied by *Elisha*, continued so long as the poore Widdow had an emptie Vessell wherein to receiue it; So may wee be sure that the grace of our God shall without ceasing bee multiplied vpon vs, so long as our heartes are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousness, for they shall bee satisfied.*



## CHAP. V.

*The second Circumstance; the persons between whom the wrestling is.*

**T**He second thing that heere comes to bee considered, is the persons, between whom the wrestling is. Hee that wrestles heere with *Iacob*, is not a Man, albeit *Moses* so calleth him because so hee appeares: neither is hee a created Angel, albeit *Hosea* call him an Angel of God. But hee who wrestles is the Sonne of God, the great Angel of the Couenant: *hic homo uerus Deus est, non ex nuncupatione, sed natura*: Hee is who in this combat is the wrestler with *Iacob*.

*Chrysost in  
Genesis 22.*

Where first it is to bee demanded, how it is that *Iesus Christ* appeared to the Fathers vnder the Law in forme & shape of a man, hee not beeing yet incarnate and made man indeede? The answer is, that appearing of *Christ* in forme of a man, was, as *Tertullian*

How as  
ma, *Christ*  
appeared  
to the Fa-  
thers be-  
fore his  
Incarnati-  
on.



*Galat.*  
Differēce  
betweene  
Christs  
appariti-  
on and his  
manifesta-  
tion after  
in the  
flesh,

calleth it, *praludium humanitatis*, a pre-  
signation of his manifestation after in  
the flesh: but there is a great difference  
betweene the appearing & his incarna-  
tion that followed *in the fulnesse of time*:  
for first, albeit Christ before his incarna-  
tion took on him verily the body of  
man; yet he was not *thē* a man indeed,  
hee was not then *the seede of the woman*:  
but when the fulnes of time came, God  
sent his Son into the world made of a  
woman: *then the Word was made flesh*,  
then tooke he on the seed of *Abr-ham*,  
& became *in all things man like unto vs*,  
*sin except*: then hee assumed our nature,  
& joyned it into one substance with his  
diuine nature, that is, into one personal  
vnion: For the straitnesse of the which  
conjunction it is said, and most truelie,  
that Christ Iesus Man is God, & Christ  
Iesus God is Man: which before his  
incarnation could not bee said of him.  
Secondlie, whereas Christ vnder the  
law tooke on the bodie of man, it was  
but temporall, & for the doing of some  
particular errand, which so soone as he  
had

had finished, hee laid away againe. But Christ Iesus hath now assumed the nature of man neuer to bee laide away againe. As hee hath joyned our nature with his diuine Nature in a personall vnion, so also in an euerlasting vnion; so that there shall neuer bee a separation betweene them.

Alway in this manner of Christs appearing vnto *Jacob* and ether of his seruants before the law, let vs consider the loue of Iesus toward his owne, that for their sake hee is content to abase his Maiestie, and appeare to his Seruantes, not in a shape answerable to his Glorie, but in such a forme as their weaknesse might best consort with: For what kind of more homelic and familiar apparition can God vse to man than to appeare as a man, in the shape most familiar to man? not as God clad with glorie and Maiestie; for that way no flesh might abide him. In this, O Lord, thou hast shewed thy goodnes, to man: in this our Father *Abraham*, *Isaac* and *Jacob*, had a prooffe of thy loving kinde-

Christs  
loue is  
seene in  
his fami-  
liar appa-  
rition to  
the Fa-  
thers be-  
fore the  
Law.



nesse: and in this all thy children may see what great account thou makest of them, who loue and feare thine holie Name.

But more  
aboundāc  
ly hath he  
shewed  
his loue  
to vs in  
in this last  
Age.

*Iren. contr  
Val. l. 3. c.  
28.*

*Bern Ser 2  
de aduentu  
Dem.*

*Iren contr  
Val. lib. 3 c  
31.*

*Tertul. de  
carn. Chr.  
sts.*

*Phil. 2 7.*

But what is all this, if it bee compared with that which after followed? I doe meane, with that great loue which now in this last age of the world, according to the trueth of his promises hee hath shewed vnto his Church, in that he hath kept the precise, promised and appointed period of time, wherein hee hath appeared to his Church, not in shape of man onelie, as hee did to our Fathers, but in the verie nature of man. A man indeed, albeit not made man, after the manner of other men; for hee is the Stone cutte out of the Mountaine without hands: Hee was not made man by the operation of man: He is a flower of the fielde, not of the garden: He grew vp like a Branch of the roote of Iesse, but not by the ordinarie labour of a Gardiner: Hee is the second Adam, verie man, but not begotten by man: He being the God of glorie, made himselfe of no  
repuo

reputation, hee tooke vpon him the shape of a seruant, and was made like vnto men: and all this He did, that in our nature He might work the work of our redemption. Hee came downe from the bosome of his Father, as the great Angel of his counsel, to reueale to vs his Fathers will concerning our saluation. It is not customable that honourable personages should come to the poorer, but his compassion of our necessities constrained him: *Iacentes enim paralytici in grabato, diuinam illam non poteramus attingere celsitudinem*: For wee lying sicke of the palse in our couch, were not able to reach vnto that diuine and high majestie; therefore hee humb'le himselfe to come vnto vs, because wee were not able to goe vnto him.

And heerein hath he vttered toward man his wonderfull loue. Man being man onely, aspired to be lik vnto God, and so lost himselfe; so that now hee is become worse than a companion to beastes: But Iesus being very God was content to become man, that he might

Bern. de ad  
Gentu Dom  
Serm. 1.

Man lost  
himselfe  
aspiring  
to be like  
vnto God:  
Christ  
hath sa-  
ued man  
by hum-  
bling.



himselfe  
to be.  
come like  
man.

Cyprian de  
Idol. Van.

Cyprian de  
Lieemof.

Esa. 53. 5.

saue man, who was lost, O how hath the loue of Iesus ouercome our ingratitude! Hee became the Sonne of man, to make vs the Sons of God: He hath taken on him our sinnes, and giuen to vs his righteousnesse: He refused not to vndergo that death which was due vnto vs, that he might mak vs partakers of his life. In a word, *Quod homo est, Christus voluit esse, ut homo posset esse quod Christus est*: That which Man is, Christ would bee, that man might bee made that which Christ is: And therefore *humiliavit se, ut populum qui iacebat, erigeret; vulneratus est, ut vulnera nostra sanaret; servivit, ut ad libertatem seruientes extraheret; mori sustinuit, ut moriens immortalitatem mortalibus exhiberet*: Hee was humbled himselfe, that hee might raise vp his people lying in bondage: Hee was wounded for our transgressions, that by his stripes wee might be healed: hee became a seruant, that we who were seruants, might bee restored to libertie; He suffered death, that he dying, might giue immortality to

to vs that are mortall. This is, O Lord, the greatnesse of thy loue towards vs: the length and breadth, the height and depth whereof, *all thy Saints are not able to comprehend*: But, O Lord, grant that wee may daylie grow in the feeling thereof, that with joy of heart we may resigne our selues fullie to thine onelie seruice, who so willinglie hast giuen thy selfe to bee ours.

*Ephes.*

But to returne to the consideration of the persons who wrestle: yee may marueill what wrestling can bee betweene parties so vnequall, betweene God and Man, betweene the Creator and the Creature, betweene the Potter and his Vessell. When the Lord is angry, the foundations of the mountaines and earth doe shake. *Hee breaks downe, and it cannot bee built: hee shuts vp, and it cannot bee loosed. The pillars of heauen tremble and quake at his reproofe: At his rebukes hee dries vp the sea, and maketh the floud desart, there fish rot for want of water, and dye for thirst: hee clothes the heauens with darkenesse: hee biddeth his*

How it is that weak men in wrestling should be partie to the mightie God?

*Psalm. 18*

*Iob. 18*

*Iob. 26.*



Esay 50.  
Iob 38.  
Iob 41.  
1 Sam. 9.

Because  
God vttereth  
not his power  
and holds  
vp man  
by secret  
grace.

Chrysost. in  
Gene. 32.

lightnings walke, and they say, Loe, here wee are: he maketh the depth to boyle like a pot of oyntment, who is able to stand before this holy Lord? And how then is it that *Iacob* is brought in heere as a wrestler with the Lord? But here you must consider the parties as they are set downe in this conflict by *Moses*.

The LORD in this wrestling vtters not himselfe as the mightie GOD, hee shewes not himselfe in his power, for so should hee easilie haue confounded his creature: but the Lord vttereth himself as a man, and a man in pith & strength inferiour to *Iacob*. *Iacob* againe is here to bee considered not as a simple man, nor as a man wrestling by his owne strength; but as one standing & wrestling by the strength of God: and heere of commeth his preuailing in this battell: the Lord vtters himselfe lesse than hee is, and makes vp *Iacob* much more than hee was. *Magna certà Dei misericordia: in figura hominis luctari uoluit cum isto, ut se illius humilitati attemperaret.* And this same is the Lords dealing

ling in all his wrestling with his children, that neither doeth hee vse his strength against them, nor yet leaue them to their owne weaknesse. If the LORD should shew himselfe a strong God in wrestling against vs, then indeed none were able to stand before him. The 3. Disciples at the sight of Christs glory whē he was transfigured on mount *Tabor*, fell to the ground astonished; if sinfull flesh bee not able to abide the sight of his glory; how shal it indure the dint of his power? and that which is most of all, how could fraile man sustaine the bensall of his wrath and anger, if the Lord would intend it.

Hereof then commeth our standing in these inward conflicts of conscience, that *our faithfull God suffers vs not to be tempted aboue our power*; hee assailes vs not aboue our strength; *hee sets not our sinnes in order before vs*, that wee should see them as wee committed them; hee permits not his deputy the conscience, to accuse and torment vs according to the merit of our transgressions; hee

miti-

Other-  
wise man  
could not  
stand be-  
fore him

1. Cor. 10

13.

Psalm. 50.



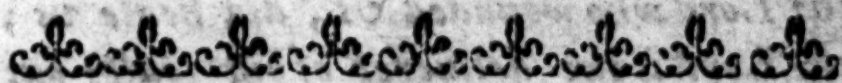
mitigates the stroke of his rod, and extenuates the pith of his hand, when hee puts at vs. And with this also by his secret grace he vnderprops vs, otherwise no power should bee found in weak man, to stand in the meanest of these battels wherein God sheweth himselfe our aduersarie partie. Yea, if the Lord should set vp one of our sinnes to pursue vs, and then with-draw his secret grace from vs, wee should fall into the desperation of *Cain* and *Judas*. And if Hee should arme but one of our owne cogitations against vs, we should become miserable murderers to our selues, like *Saul* and *Achitophel*. If hee take his breath out of our nostrils, wee fall to the ground: Or if hee should abstract from vs the vse of reason, which hee hath lent vs, wee become worse than the beastes. Thus neither in inward, nor outward wrestlings, haue we any strength of our owne to stand before him.

Our standing in trouble is only by the strength of G O D, who sustaines vs:

Hee

hee puts at vs with the one hand, and vnderprops vs with the other. It is GOD in vs who ouercommeth himselfe opposing vnto vs. *Qui pro nobis mortem semel vicit, semper vincit in nobis.* And this yee may see clearly in his dealing with that woman of Canaan: his audible voyce was against her, but the secret helpe of his Spirit was with her: With one hand he repelleth her, and with the other hee drew her heart neere vnto him.

In wrestlings spiri-  
tuall. God  
is both  
our assault-  
er and  
vpholder.  
*Cyp. lib. 3.  
Epist.*



## CHAP. VI.

*Consolations for the godlie afflicted.*

**T**HIS haue I marked for thy consolation, thou that art the warriour and wrestler of G O D, that thou mayst know, *God is the strength of thy life*: and finding it so, mayst bethankfull, and entertaine his presence with thee. For whereof (thinkest thou) hath it come, that so many yeeres thou hast stood



Psa. 94. 17

Psal. 66. 6

Hosea 6

Psalms.

stood in the midst of so many tentations, that so long thou hast indured these spirituall wrestlings, wherein thy conscience, and God who is greater than thy conscience, hath stood vp thine accuser, hath it come of anie strength in thee? none at all. *If the Lord had not holpen mee, my soule had almost dwelt in silence. It is the Lord that keepeth our soules in life.* The Lord who seeth meth our aduersarie, was our secret helper, hee shooke vs with temptations, and sustained vs with his grace: *Euen the Lord who wounded vs, did heale vs; the Lord is the deliuerer of our soules out of all aduersitie.* Otherwise, it had beene impossible for thee (O weake man) to haue holden vp thine head in the least of these temptations, ouer which now through his grace thou hast preuailed, and obtained the victorie. *Not vnto vs therefore, O LORD, not vnto vs, but vnto thy Name let the glorie beeginer.*

It is againe here to be marked, that the LORD, when hee appeared most famili-

familiarlie to *Iacob*, hee exercises him with a wearisome wrestling; the suddenesse & nouelty thereof (no doubt) at the first, did greatlie terrifie and disquiet him. The Lord then when hee comes to *Iacob*, casts not him asleepe into a carelesse securitie but hee tosses and shakes him to and fro, and exercises him with fighting and struggling all the night long. Whereof wee may learne, that euen when the Lord is neereft and most familiar with vs, then oftentimes our temptations & wrestlings will bee neereft. So soone as *Iacob* got the first blessing, therewithall incontinent hee sustained the enmitie of his brother *Esau* & was forced for eschewing his cruelty, to vndergoe banishment: And now when the Lord comes to blesse him againe, he first wakes and prepares him by temptation. This is the order of the Lords working. *Blessed is the man who endureth temptation, for when hee is tryed, he shall receiue the crown of life, which the Lord hath promised to them who loue him.*

The Lord will not giue his children immunity from troubles.

*Iam. 1. 12*

It



Spirituell  
wrestling  
a witnesse  
of Gods  
familiar  
presence  
with vs

2 Cor.

Proverb.  
1 Thes. 5, 3

Is it not then true, which sometimes the weake Conscience doth conceiue and apprehend; that spiritual exercises, wrestlings and fightings against tentations, are tokens of desertion; of the Lords absence, and departure from vs: by the contrary, they are sure witnesses of the Lords familiar preience with vs, whether we fight with the *spirituall weapons of our warfare against carnall men without vs*, or against our own infidelitie, and rebellious affections, labouring to subdue them, *and bring them captiue to Christs obedience*: or against any other of Sathans tentations standing with the compleat armour of God at all occasions to resist him: All these wrestlings I say, are vndoubted tokens of a spiritull life within vs, and of the Lords presence with vs in mercie, and fore-runners of a farther blessing: For as the carnall peace and security of the wicked, ends in destruction, *and their pride goeth before a fall: when they say peace and safety, then shall come vpon them sudden destruction*, like that which fell

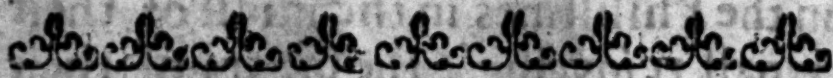
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on the Philistines in the midst of their carnall rejoycing ( the pillars of their house were not sure enough to sustaine them ) so the inward humiliation of Gods children, is by a good token, a sure argument of approaching grace. But as for the wicked, with whom the Lord is not, they are no Wrestlers against Sathan and sin, for they are dead in sinnes and trespasses, and haue rendered themselves prisoners and captiues vnto Sathan, *and are taken of him Captiues at his will*: They liue vnder a miserable p<sup>er</sup>ace, with the enemy of their Salvation: If hee wound them, they mourn not; if he command them, they resist not. And such (alas) are many in this age; whose eyes it may please the Lord to open, that they may see that miserable state wherein they doe stand; and once may bee moued by his Spirit to sigh vnder this heauie seruitude and bondage, and earnestly to call vnto God for deliuerance.

The wicked being dead captiues, cannot fight.

2 Tim.





## CHAP. VII.

*Comfort for Christs Soldiers.*

*Reuel.*

*Rom.*

Wrestling  
a sure to-  
ken of spi-  
rituall life

**B**Ut as for you whom God hath set  
at enmity with the Serpent, and  
entred to fight in that Battell, which  
once was proclaimed in paradise, and  
wherein all the Soldiers of that *blessed*  
*seed of the woman* must fight by course  
vnto the end of the vworld: Blessed are  
ye, for hereby yee may know that the  
Lord hath loosed the chaines of your  
captiuitie. Ye are no more the slaues &  
prisoners of Satan, but by grace warri-  
ours against him: yee stand on that side  
whereof the Captaine is, that trium-  
phant Conqueror, the victorious *Lyon*  
*of the Tribe of Iuda*, euen that *G O D* of  
*peace*, who shall shortlye trample *Sathan*  
*under the feete of his Saintes*. Faint not  
yet therefore because of your continuall  
tentations. Think not the Lord is from  
you, because you are exercised with in-  
ward wrestlings, Wrestling in this life  
is

is our greatest perfection, an vndoubted testimonie of anothers life in vs, than the life of nature. None can strue against Satan & sin, but by the Spirit of the Lord Iesus: who can hold or retaine the Lord till hee blesse him, but he who hath the Spirit of the Lord Iesus? Nature will mak no opposition to nature, and Sathan will not strue against himselfe: where struing and wrestling is, (struing I meane, for a blessing from God, and wrestling against sinne) there Christ is, there the spirit of the Lord is, and there a new life is. By it thou art knowne to bee the good Souldiour of Iesus; to bee the man for whom is prepared the Crowne. *For no man is crowned except hee strue.* Let it bee therefore no discouragement to thee that thou art kept vnder, wrestling with daylie temptations, but rather let it be to thee a witnesse that God is with thee, as he was with *Iacob*.

Further, it is to bee considered, that *Moses* saith, a Man wrestled with *Iacob*; so hee appeared to bee: But as we

D

haue



In all our  
afflictions  
we should  
go by the  
instrumēt,  
and looke  
to God as  
our party,  
*Iob,*

haue heard, the wrestler was the Lord. This yeeldes a notable Lesson for the children of God, that in all our wrestlings, what-euer appeare vnto vs, or who-euer seem our party it is the Lord with whom alway wee haue to doe. This consideration vpheld *Iob*, that worthy warriour, in the midst of his greatest afflictions: When the tempest of winde ouerthrew the house, and destroyed his seuen Sonnes, and three daughters, when fire came downe from heauen, and burnt his seauen thousand sheepe and his seruants; when the *Sabæans* destroyed his five hundred yoke of Oxen, and five hundred shee Asles; when the three bands of the Chaldæans tooke away his three thousand Camels; yet in all this hee complaines not of the iniquitie of the Chaldæans and Sabæans, hee murmures not against the elements, the aire, nor the fire, he speaks no word against any that were instruments of his trouble; he knew that they were all vnder the Lords commandement to come and goe at his pleasure; hee

he turnes his eye towards the Lord, & takes him vp for his partie. *The Lord hath giuen, the Lord hath taken, blessed bee the Name of the Lord.* And, so with his owne weapon of godly consideration, he keeps off at one time manifold buffers and blowes of Satan, and is preserved vnwounded by them: *For in all this, Iob sinned not with his mouth.*

Good were it for vs, if in the whole course of our life wee could remember this: For so should wee not bee discouraged and cast down, (as commonly we are) by looking too much to the instruments of our trouble. Many things wee beare the more impatientlie, because we conceat they proceede from men, or other second causes, which wee would receiue much more willinglie, if wee could remember they came from God. *Not so much as a Sparrow, nor an haire of our head fals to the ground, without the prouidence of our heauenly Father: Hee that keeps our haire, will he not keepe our selues? Si sic custodiantur superflua tua, in quanta securitate est anima tua? If*

Our impatience proceeds of this, that wee looke to the instrument, more thā to God,

Matth. 6

Aug. hom. 14.



Daniel

Samuel

Ruth.

Tertul lib.  
de patient.

thy haire bee kept, in what safety is thy soule? What euer cup of trouble men prepare for vs,, wee shall not drink of it, vnlesse the Lord appoint it, and temper it first with his owne hand. *Nabuchadnezzar* threatned the three children with a fiery fornace, yet were they not afraid; & all because they considered that God aboue him ouer-ruled his intentions. *Shimei* cursed *Dauid*, and he was not incensed with anger, because hee considered that the Lord had sent him. And *Naomi* with this comforted herselfe against the losse of her husband: *It is the Lord* (saith shee) *who humbles mee.* All these doe warne vs whom God hath appointed for greater conflicts, that it is a great feeblenesse arising of inconsideration, to suffer our soules to bee dismoued out of the state of patience, by the inordinate behaviour of any outward instrument of our trouble. *Ab sit à seruo Christitale inquinamentum ut patientia maioribus preparata in minoribus excidar.* Let such a spot and foule blemish bee farre from the seruants

seruants of Christ, that our patience which is prepared for greater conflicts should faile, and fall away in smaller tentations. *If when we run with foot-men, they weary us, how shall wee match our selues with horses?* If when wee wrestle with men who are flesh and bloud, wee are so easily ouerthrowne with euerie breath of their mouth, and wounded with their smallest injuries, that wee faint and become impotent, how shall wee wrestle against principalities and powers? Or how shall wee resist the fierie darts of the deuill? Wee haue therefore for helpe of our weaknesse, to gather our thoughts, and remember that whosoever bee the instruments of our trouble, it is the Lord with whom wee haue to doe: So shall wee the more easilie possesse our soules in patience, and giue glorie to G O D.

*Jerem, 12. 5*

*Rom, 8.*





## CHAP. VII.

*The third Circumstance ; the manner of the wrestling, corporall, spirituall, or mixt.*

*Hose 14. 4*

**I**N the third roome, wee promised to speake of the manner of this wrestling, whether it be corporall onelie, or spirituall onelie, or mixed. Now, that it is mixt, and so partlie corporall, and partlie spirituall, will appeare by comparing *Moses* and the Prophet *Hosea* together. That the wrestling was corporall, it is cleare of the disioynting of *Iacobs* thigh, whereof *Moses* makes mention; and that it was also spirituall, appeares partlie of that which *Moses* saith that *Iacob* straued for the blessing, and partlie of that which *Hosea* saith, that hee preuailed by wrestling and praying.

These are the forest kinde of wrestlings, when the Lord at one time exercises his children both in bodie and minde

minde, that his heauy hand of sicknes,  
pouertie, or some such like is vpon their  
bodies, and therewithall heauie inward  
troubles vpon their minds. This is in-  
deed a verie hard estate: For as Salomon  
saith, *the spirit of a man will sustaine his  
infirmities, but a wounded spirit who can  
beare it?* And yet with both those at  
one time the Lord hath exercised his  
dearest seruants so hardly, that the ve-  
hemencie of their trouble hath forced  
them to powre out most lamentable  
complaintes: *Mine heart (saith David)  
is wounded within mee. My spirit is in  
perplexitie and my soule is amazed. The  
Lord renewes his plagues, and encrea-  
seth his wrath against mee (saith Iob) so  
that changes and armies of sorrowes are a-  
gainst mee: The Lord suffers mee not to  
take my breath, but fills mee with bitter-  
nesse. The Lord (saith Nahomi) hath  
giuen mee much bitternesse: I haue sigh-  
tings without, and terrours within, saith  
the Apostle: It is a common disease of  
the Children of GOD in their troubles,  
to thinke that their troubles are*

Sore  
wrestlings  
whē God  
at one  
time hum-  
bles his  
children  
both in  
body and  
minde,

*Pf. 109. 22*

*Pf. 143. 4.*

*Iob. 10. 17*

*Iob. 9. 8.*

*2 Cor. 5. 7*



1 Cor. 10.

A rare  
temptation  
whē Gods  
working  
seemes to  
fight with  
his Word  
and pro-  
mise.

singular: I haue therefore mark ed this  
that none of them should thinke them-  
selues fellowlesse, when the Lord deals  
with them after this manner: *For no  
temptation hath overtaken you, but that  
which appertaines to men.*

Wee haue heere in like manner to  
marke another kind of tentation, wher-  
by God tries the faith of his children:  
which is, when his work seems direct-  
lie to fight against his Word, so that in  
working with his children, hee appea-  
reth to come against his promise. As  
for example the Lord hath promised,  
that if I repent, hee will forgie; if I  
mourne for my sinnes, hee will comfort  
mee, if I aske from him, hee will giue  
vnto me, so saith he in his Word: Yet  
I finde in his working with mee, the  
contrarie, will the troubled conscience  
of the Childe of God say: I doe repent  
from mine heart of my sinnes, and am  
sorrowfull that euer I offended my  
God, but I cannot feele the Remission  
of them: I mourne, but *the Comforter  
who should refresh my soule, commeth not.*

I call and cry night and day, but the Lord heareth mee not. Vnto this estate I know that oftentimes the dearest of Gods Children are brought: *As if the LORD had forgot to bee mercifull vnto them, and shut vp his tender mercies in displeasure, they can finde no promised rest in their soule, nor peace to their troubled minds.*



## CHAP. IX.

*How wee should behaue our selues in this tentation, wee are taught.*

**T**Hou therfore whose heart is set to seeke the Lord, & in this perplexitie wouldst know what to doe, & how to behaue thy selfe, I can no better way resolute thee, than to send thee to looke vnto *Abraham, Iacob, Iob*, and the rest of those, who haue beene exercised with the like tentations before thee. Marke therefore, and consider how the Lord commanded *Iacob* to goe backe againe vnto *Canaan*, and promised to bee with him;



## IACOBS wrestling

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## IACOBS wrestling

<sup>1</sup>  
By *Iob.*

him; yet now in the journey (as it wold seeme ) he comes against him. He bade him goe forward, and yet disioynts his thigh-bone, and so vnables him to goe as he was wont. Notwithstanding *Iacob* still cleaues fast to the promise of the Lord, beeing perswaded that the Lord could not faile him: and therefore contrarie to his present sense & feeling, trusting still on the word of the Lord, for all the appearing contrarietie of his working, he craues a blessing from him that wrestles with him.

<sup>2</sup>  
By *Abraham.*

Againe, will yee looke vnto *Abraham* our Father? The Lord made him a promise, that in *Isaac* his seede should bee blessed, and yet hee commands him to slay him. A wonderfull tentation, that the Lord commands him to slay that Child, in whom he had promised the multiplication and blessing of his posteritie: for here the promise of God and his commandement seeme to fight together. Yet *Abraham* strengthened in the faith, as hee receiued *Isaac* from the dead wombe of *Sara*, doth not doubt

doubt but God was able to raise him from the dead again: & therefore resting on the Lords promise, hee spares not to sacrifice *Isaac*, beeing fullie assured that the Lords apparant contrary working, could no way be preiudiciall to the veritie of his word, O strong! O rare! O wonderfull Faith! Therefore the Lord who giueth no vaine stiles to his seruants, honoreth *Abraham* with this name, *The Father of the Faithfull*. For by his example our weaknesse is strengthened to giue credit to the Lord, when hee speaketh to vs.

And the same lesson of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many school-masters and examples haue wee, on whom the ends of the world are fallen) no doubt hee had laid vp the promises of G O D in his heart, vwherevpon he dependerh: Yet doth the Lord handle him so hardly, both in body and minde, as if hee were determined to keepe no promise vnto him: Yet *Iob* for all this, distrusts not in the truth of Gods

3  
By *Iob*.

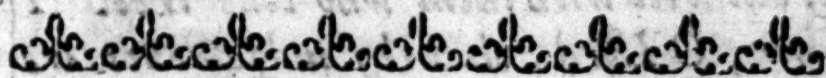


Gods promise, but gripes them so sure-  
 lie that in his greatest extremitie hee  
 resolves, *O Lord, albeit thou shouldest slay  
 mee, yet will I trust in thee:* that is, albeit,  
 Lord, thou shouldst deale hardlier with  
 mee than thou hast done, yet will I ne-  
 uer thinke but thou wilt bee mercifull  
 to mee according to thy promise: there  
 is an heart knit to the Lord; There is a  
 soule cleauing to God without separa-  
 tion, that thus concludes; O L O R D,  
 none of the workes shall make mee to  
 misbelieve thy Word; Though thou  
 cast mee downe to hell, mine eye shalbe  
 vpward toward thee, & my soule shall  
 loue thee, euen when it appears thou  
 sayst that thou hast no delight in mee.

4.  
 By the  
 woman of  
 Canaan,

And the like also wee may see, in that  
 woman of *Canaan*, according to that  
 promise: *Aske and it shall bee giuen, call  
 on me in thy trouble, and I shall heare thee,  
 and deliuer thee.* Shee cryes, *O Lord, haue  
 mercie on mee* but at the first gets no an-  
 swere. Shee cryeth againe, and againe,  
 but contrarie to another promise; as it  
 would appeare; *GOD giues to all men  
 liberally,*

*liberally, and reproacheth no man, not on-  
lie is shee refused, but reproached as a  
dog, and one not meet to eate the chil-  
drens bread: but at the length, leaning  
without wauering to the Lords pro-  
mise, she receiues a fauourable answere,  
O woman, great is thy Faith.*



## CHAP. X.

*Let vs euer leane to the VVord of God, how  
strange soeuer his workes seeme vn-  
to vs.*

**O**F all this then the Lesson ariseth  
vnto vs, that when ere the Lord,  
shall exercise vs so hardlie, as to our  
iudgement Gods working vvith vs  
leemes to fight with his promise made  
vnto vs, so that suppose wee pray, and  
wee mourne, and we seeke comfort, we  
can finde none; yea, the more wee pray,  
the more our trouble encreaseth: Yet  
let vs not despaire, but learne at our  
brethren, who haue fought the like  
battell before vs, to rest assuredlie on  
Gods



*Psal. 119.  
75. Ver. 89*

*Esa. 38. 19  
Psal. 119. 18.  
Psal. 89. 33.*

Gods promise, for in the end his hardest working shall bee found to tend vnto the performance of his promise made to vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord this glorie; *I know, O Lord, that it cannot bee but well with them who loue thee. I know, O Lord, that thy iudgements are right, for thy Word endureth for euer in heauen, and thy trueth is from generation to generation. Heauen and earth shall passe away. but one iot of the Word of God shall not passe vnfufilled* O happy are they to whom the Lord hath made a promise of mercie: They shall sing in the end with Ezechiel: *The Lord hath said it, and the Lord hath done it: hee will stablsh the promise hee hath made to his seruant, and hee will not alter the Word that hee hath spoken with his lips.* Wherefore, O thou that art afflicted, and humbled in spirit, disquieted within thy selfe, Waite vpon God, and thou shalt yet giue him thanks.

Now in the fourth roome, wee haue  
to

to speake of the time, how long the wrestling continued. *Moses* saith it, lasted *to the breaking of the day*. Heere then is a new mercie to bee marked; the Lord will neuer so exercise his children with wrestling, but in regard of their weaknesse, grants them some intermission, and a breathing time, lest they should faint: He will lay no more vpon them, than they be able to beare, neither suffer his rods to lie longer vpon their backes, than may serue for their weale. All our afflictions are measured by the Lord in quantity, qualitie, and continuance of time: For quantity, the Lord appoints to each one of his children a cup of affliction conuenient for their purgation: And as for qualitie, he tempers also our afflictions, that where of their owne nature they are exceeding bitter, beeing the fruites of sinne, worse to drinke than the waters of *Marah*, vntill *Moses* changed them by prayer, and made them sweet, hee alters them in like manner, by the vertue of the Crosse of Christ, and his inter-

<sup>4</sup>  
The  
fourth  
circum-  
stance,  
how long  
endureth  
the wrest-  
ling

1 Co. 10. 13

Our af-  
flictions  
are mea-  
sured in  
quantity,  
quality, &  
time.



intercession for vs, they become so sweete and delectable, that wee rejoyce in tribulation. And as for a time, hee giues vs but dayes of tryal & affliction, houres of temptation, attending to his good pleasure and wisht dispensation. If wee cast *Shadrach, Meshach, and Abednego* into the fire, one like the Sonne of God shall goe vvith them, and wait vpon them, and relieue them in conuenient time. Yea, no Gold-smith waits so diligentlie vpon his gold to take it out of the fire in due time, as the Lord attends vpon his children, that in due season hee may draw them out of their troubles. *Jacob* wrestles no longer than the dawning, and all our troubles haue an appointed time of deliuerance. *Weeping may abide in the euening, but ioy cometh in the morning.*

*Psalm.*  
This  
should  
teach vs  
patience  
in trouble  
for there  
is no deli-  
uerance  
till God  
goue it.

And of this ariseth to vs a lesson of patience, that so long as it pleaseth the Lord to exercise vs with any crosse, so long should wee bee content to beare it; not struing to cast off the yoke, vntill it please the Lord to take it frō our necke.

necke. *Noah* was weary of his abiding in the Ark a yeare and a day (for so long hee remained) and no doubt when hee saw the ground, hee was greatly desirous to come forth: but he will haue no deliuerance, till the Lord, who closed him in, command him also to come out; and in verie truth there can bee no deliuerance but that which commeth from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angel commanded *Lot* to escape for his life to the mountaine, hee requested the Angel for license to tarrie at *Zoar*: And so where the LORD pointed out the mountain for the place of his deliuerance, hee himselfe makes choyse of another; but when he obtained that which hee desired, durst he for all that abide in *Zoar*? No certainly he could neuer liue without feare, vntil he went forward to the mountain, where vnto the Angel at the first directed him. So that both the time and the place and the maner of our deliuerance must be referred to the Lord, & not elected

E

by



How foolish  
ish & wicked  
are  
who seek  
deliue-  
rance by  
other  
meanes,

by our selues. Then we rest in quietnes,  
when wee rest on the will and mercie  
of God, not vpon our owne deceitfull  
refuges of vanitie.

And heere is discovered the foolish-  
nesse of the wicked, who beeing impa-  
tient in trouble, haue recourse with  
*Achaziah* to *Beelzebub*, to *Sathan*, or  
his instruments, seeking by sorcerie,  
charming, or some other such vnlawfull  
meanes to preuent the Lords deliue-  
rance. Alas, these blind wretches see  
not, that when after this manner they  
seek to free themselves, they fall vnder  
the danger of an euerlasting wrath.

When *Hananiah*, the false prophet  
brake that yoke of timber, which the  
Lord put about the necke of *Jeremie*,  
to presignifie the captiuitie of *Babel*,  
the Lord in stead of it, put a yoke of  
yron about his necke, which *Hananiah*  
was not able to breake: So sha l it bee  
with thee, O thou, who with-drawest  
thy selfe from the Lord; thou who wilt  
cast off the yoke of God, and not tarry  
till the Lord deliuer thee: in stead of a  
yoke

yoke of wood, the LORD shall fasten thy necke with a yoke of yron: That is in stead of a light temporall affliction, whereof thou hast freed thy selfe for a time by meanes vnlawfull: *The LORD shall sting thee with Serpents and Cockatrices, which thou shall not bee able to charme; hee shall cast thee into that Lake which burneth with fire and brimstone, and shall bind vpon thee for euer that terrible wrath, which is a wrath to come, except in time thou repent.*

*Jer. 28. 12*

We shuld pray to the Lord in trouble but not preuent him.

But leauing the wicked, let vs learne of *Iacob*, who with patience continues in the wrestling as long as the Lord will wrestle with him; So that as the Lord began it, so is hee the first that breaketh it off. V Vee may indeed with a good warrant pray for deliuerance out of trouble, saying with Christ our Lord, *If it bee thy will, Lord let this cup passe by mee*; but alwayes so, that wee submit our wil to the Lords most holy will; *neuerthelesse, not as I will, but as thou wilt*: and in the meane season, so long as it shall please the Lord to keepe



ps. 16. 20.

ps. 27. 5.

vs vnder affliction ; Let vs beware that we murmur not , neither limit the holy One of Israel, to prescribe vnto him either the time or manner of our deliuerance. Reserue to the Lord his owne praise; He is the Lord that saueth vs, and vnto the LORD belongeth the issues of death : Wait thou patientlie on the Lord : Commit thy way to him, trust in him, and hee shall bring it to passe.

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## CHAP. XI.

Verse 25. And when hee saw that hee could not preuaile.

<sup>5</sup>  
The fift  
circum-  
stance, the  
euent of  
the wrest-  
ling.

**T**HE fift thing wee promised to speake of, is the euent and issue of the wrestling ; where wee see that the wrestling is so dispensed by God, that in the end, the victorie inclines to Iacob : So saith Moses heere, The Lord saw that hee could not preuaile. This speech doeth not import any superior strength in Iacob, but an abundant mercie in God. The Lord cannot.

is no other thing<sup>l</sup>, but hee will not: Hee is the God of heauen and earth; Hee that speaketh, and it commeth to passe: All the nations of the earth compared with Him, are but as a droppe of a bucket. If hee had pleased to haue taken from *Iacob* his breath out of his nostrils, he might easilie haue confounded him, and laide him dead vpon the ground. But it pleased him by secret strength, to make *Iacob* victorious; yet not so, but that hee carrieth away some marke of his weaknesse and infirmitie: For the Lord disioynts his thigh-bone, and maketh him to halt: and that partlie for *Iacobs* humiliation, lest hee should impute the victorie vnto his owne strength, rather than the Lords mercie; and partly that it might be a memoriall vnto him all the dayes of his life, and a prouocation to thankfulness. As also the Lord gaue him this marke in his bodie, as *Theodore* thinketh, to assure him that it was no fantasie nor vaine vision which had appeared vnto him.

Esay 40.

And in this is shadowed vnto vs, the  
 E 3 man,



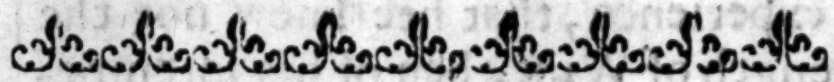
manner of that victory which the children of God obtain in their wrestlings, to wit, that it is such a victorie as is not without a wound. A notable wrestler was *David*, yet he had sundrie times the foyle. A notable wrestler was *Peter*, and such a one for whom Christ prayed that his Faith should not faile, because hee knew that Sathan was to sift him; yet hee was deadly wounded by a verie weake instrument. A notable wrestler also was the Apostle *Paul*; many rare reuelations receiued hee of the Lord; hee did much in his calling to draw many to righteousness; hee laboured more abundantly than all the rest of the Apostles; hee sounded powerfully that Trumpet which cast downe the wals of spirituall *Iericho* wheresoeuer hee came, so that from *Ierusalem* to *Iliricum* hee made the Gospel of Christ to abound. Yet lest hee should bee exalted out of measure, an Angel of Sathan was sent to buffet him. *Noah* that Preacher of righteousness to the olde world, was spotted with drunkennesse

nesse, so *Moses* speaketh of him: though *Basil* excuse his fact, that in respect hee was the first planter of a Vineyard, his drunkennesse came rather of the lacke of experience, that hee knew not the strength of Wine, then of his intemperance; yet the Spirit of God marketh it in him as a blemish. No victorie then to the children of GOD in their battels in this life without some wound. Who can say he hath so fought against sinne, that at no time hee hath bene overcome by sinne? The best hee that euer liued in the world (our blessed Saviour excepted) hath had his *brevia leviaq; peccata; quamvis pauca, quamvis parva, non tamen nulla*; And those finnes, as they were done by them, so are they written for vs, not for our imitation but for attention; not that wee shoulde make sport of their weaknesse, as *Cham* did of his fathers nakednesse: *qui lapsu alieno gaudet, gaudet Diaboli victoria*, hee that rejoyceth at another mans fall, rejoyceth at Sathans victorie; but rather, *ut medicamenta nobis*

In our spiritual battels wee get no victorie without a wound.



*de alienis vulneribus faciamus*, that so knowing our owne weaknesse wee may learne by their example to take heede to our selues.



## CHAP. XII.

Verse 26. *And hee said, Let mee goe.*

The second part  
of the History con-  
taining  
the conference be-  
tweene  
*Jacob* and  
the Angel.

**H**Auing spoken of the wrestling that was betweene the Lord and *Jacob*, it now remaines wee speake of the conference, that vpon the wrestling fell out betweene them.

The Lord beginneth the conference, and hee craues *Jacob*, that hee would let him goe. This may seeme verie strange, that the Lord this manner of way should speake vnto his seruant: hee that loosed the coupling of *Jacobs* thigh, might hee not haue loosed the graps of *Jacobs* hands? Hee that came to *Jacob* without *Jacobs* knowledge, might he not haue gone without *Jacobs* licence? He might indeed: yet doth hee make intimation of his departure vnto

*Jacob:*

*Jacob*; and why? onelie to stirre him vp the more earnestlie to seeke his blessing before hee goe.

This is the Lords manner of dealing with his Children, that hee makes the shew of his departure from them to be a meane that prouokes them to draw neerer vnto him: So that spirituall desertions are prouocations wherby Gods Children are wakened more earnestlie to desire the continuance of Gods mercie with them. When Iesus Christ accompanied his two Disciples to *E-maus*, and communed with them by the way, when they drew neare to the Towne, Iesus made him (saith the Euangelist) as if he would haue gone a little further, onelie to stirre them to seeke his abiding with them. In the doing of our Saniour is figured vnto vs the manner of the Lords working with his children who sometimes doth so behaue himselfe, as if hee were instantly to depart and take his holy Spirit from them; which shewes of spirituall desertion, because they are exceeding grie-  
uous

Threat-  
nings of  
spirituall  
desertions  
are pro-  
uocations  
of the  
godly, to  
draw neer  
vnto the  
Lord.

*Luk 24. 20*



uous to the godly, let vs for our comfort consider, the Lord by them seeketh no other thing but to encrease our Faith to kindle our loue, to stirre vs vp vnto greater seruency in prayer, that we may with *Iacob* constrain the Lord to tarrie and blesse vs: And with the two Disciples may cry; Lord, abide with vs and forsake vs not.

The Lord will haue vs to pray for those same blessings that hee hath concluded to giue.

For wee are to vnderstand, that the same blessings which God hath concluded to bestow vpon his Children, he will haue vs to aske them before that hee giue them: the Lord came at this time to *Iacob*, of purpose to blesse him, & yet he maks as if he would go away and not blesse him; not that hee had changed his minde, but because he will haue *Iacob* to pray for that blessing of coroboration which hee had concluded to giue him. And let this warne vs in the least threatening of a spirituall desertion, to lay hold on the Lord by Prayer; lest for fault of seeking, we close vp the Lords hands, which are full of blessings ready to be bestowed vpo vs.

Againe,

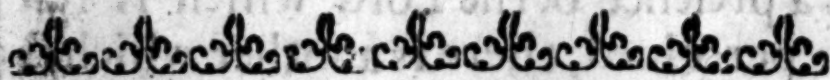
Againe, wee are to consider, that the Lords presence in like manner cannot bee continuallie kept in this life: neither from the beginning haue any of the Children of God enjoyed it at all times: Where, for the better vnderstanding of the lesson, and our further comfort, we must distinguish between these two kinds of the Lords presence: there is a presence of the Lord which is felt & perceiued, there is another which is secret and not perceiued, yet knowne by the effects. The secret presence of God is continuallie with his Children where-euer they goe, ruling, guiding & sustaining them in all their troubles, according to his promise, *When thou passest thorow the waters I will bee with thee, that they doe not overflowe thee, when thou walkest thorow the fire, thou shalt not bee burnt.* As for vs, we haue our owne vicissitudes of feeling, and not feeling: wee are changeable, but the Lord remaineth the same; whom hee loues, hee loueth vnto the end, hee will neuer leaue nor forsake vs: but by

The Lords presence is not enjoyed without intermission in this life.

Two sorts of the Lords presence: one secret, which we neuer want: another felt, which alwayes we enjoy not,  
*Esa. 43. 3.*



by his secret presence he entertains life in our soules, when to our owne judgement wee are become altogether dead & senselesse, as there is a substance in the Elme and Oake, euen when they haue cast their leaues. And this, as I said, appeareth by the effects, that wee haue stood in many temptations wherein we could feele no present grace vpholding vs.



## CHAP. XIII.

*What notable effects the felt presence of God bringeth with it.*

**T**He other sort is, when not onelie God is present with his Children, but also makes themselves sensible perceiue it by inward & glorious feelings; this presence, when wee get it makes a sudden change of the whole man, it raiseth vs from death to life, it maketh a comfortable light to shine, where fearefull darknesse abounded, it makes our faith liuelie, our loue feruent, our zeale burning, and our prayer earnest.

Then

Then is our water turned to wine, our sighes are turned into songs, and our mourning into glorious rejoycing, because the *Bridegroom* is with vs, and the *Comforter* that doth refresh our soules is come to visit vs. This presence is as euidentlie felt of them to whom it is granted, as was the descending of the holie Ghost perceined of the *Apostles* to whom hee came.

This presence sometime is granted before trouble, as heere vnto *Jacob*, and then it is a preparation of him that gets it, to the battell: it imboldens, encourages and strengthens him in such sort, that hee feares not in Gods cause to encounter with whatsoeuer aduersitie: He triumphs with *Dauid*: *The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of my life, of whom shall I bee afraid?* This presence makes *Jacob* with his family goe forward in the face of *Esau*, and of his armed men, without feare, where before he was afraid at the rumor of his coming. This presence made *Moses* lightly

This felt presence before trouble, is as a preparation  
*Psa. 27. .*



lightly regard the angry countenance of Pharaoh, because hee had seene him who was invisible. This presence made Paul goe vp with ioy to Hierusalem, where hee knew he should be in chaines for the Name of Iesus. This presence hath emboldened many faithfull Martyrs to offer their bodies more freely and willingly to the fire for the testimony of Iesus, than euer any worldling hath stept into his Bath to wash himselfe, or to his bed to rest him. Let Peter bee prepared with this presence, and hee will preach Christ boldlie in the face of a Councell that condemned Christ: Let Peter bee vnprepared of this presence, and hee will deny Christ at the voyce of a simple Damsell.

And after  
trouble it  
is to Gods  
children a  
Restora-  
tiue,

Sometime againe this Presence is granted to his children after their long continuance in some trouble: and then it is to them, as the neezings of that child, whom after swooning *Elisba* reduced vnto life; or as the glimpse of the bright shining Sunne to the tender fruites of the earth, which before haue

beene

beene oppressed with blasting, and  
 consuming tempests: It brings to the  
 Children of God a pacifying of all these  
 distrustfull perturbations, which did  
 before disquiet them, yea, it so delights  
 and ravishes them, that with the three  
 Disciples on mount *Tabor*, when they  
 had scene a little glance of Christs glo-  
 rie, they cry out, *It is good for us to bee*  
*here.* Yea, they wish, Oh that my soule  
 might for euer abide in this happie  
 state and condition! But as I said be-  
 fore, to enioy the Lord continually in  
 this manner, is not giuen to any man  
 vpon earth; for a while he will be fami-  
 liar with thee, as hee was with *Iacob*;  
 but soone after hee must goe, and thou  
 must learne to reuerence this dispensa-  
 tion of his presence, and not to bee dis-  
 couraged, because for a while he is gone  
 from thee; yea, albeit with *Marie*, one  
 sword (of many sorrowes) should pierce  
 thorow thy soule, yet with her also mag-  
 nifie the Lord, and let thy spirit reioyce in  
 G O D thy Saviour, blessing him with  
 heart and mouth, that hee looked to the  
 base

March, 27  
 4,



*base estate of his seruant. Count thy selfe happy, that any time the Lord shewes thee his mercifull face, beeing assured that hee who hath giuen thee an earnest pennie, will in his owne good time giue the principall summe; and that the glimpses of mercie which thou hast gotten, are pledges of a fill of mercie, which yet abides thee: For so David, of that which hee had felt concludeth, Doubtlesse kindnesse and mercie shall follow mee all the dayes of my life.*



## CHAP. XIIII.

*The presence and absence of God is euer dispensed for the good of his owne Children.*

**F**Or the Morning appeareth. These words containe the reason why the Lord desireth that *Iacob* should let him goe; because the morning appeareth. This at the first seemes a strange reason. Is it not alike to thee, O Lord, to abide with thy seruants in the morning,  
as

as in the Euening? or is there, O Lord, with thee any such distinction of time? Surelie none at all, For thou, O Lord, art couered with the light as with a garment, euen the darknesse with thee is light: yea, those bright Angels that stand about thy throne, make the midnight where they come, for shining light like the noone tide of the day. But we must consider, that this reason respects not the Lord, it respecteth *Jacob*: and so the meaning is, it is for thy cause, O my seruant *Jacob*, that I desire to goe, for now the morning appeareth, and thou must goe on in thy journey, thy seruants and family wil wait for thy coming, as being vncertain whether they shall remoue or remaine, till thou direct them, and therefore that I stay thee no more from them, let mee goe.

And of this wee may more evidently perceiue that which I said, how the going and comming of the Lord, to & fro his children, is alway ordained and dispensed for their weale: when hee commeth, when hee goeth, all is for our weale.

*Ps. 104. 2.*

It is granted for our consolation, and taken away for our humiliation.



Bernard.

weale. *Ne timeas, ô Sponsa, nec existimes te contemni, si paulisper tibi sponsus subtrahit faciem suam: omnia ista tibi cooperantur in bonum: de accessu & recessu lucraris.* Bee not afraid (saith Bernard) O spouse, neither thinke that thou art contemned, albeit for a short while the Bride-groome withdraw his face; all that he doth, works for the best vnto thee thou hast gain both of his coming to thee & of his going from thee. And this for the comfort of one exercised with spirituall desertion, he doth explaine more cleerly in the wordes which hee immediately subjoynes, *Tibi venit & recedet: venit ad consolationem; recedit ad cautelam, ne magnitudo consolationis extollat te: ne si semper adesset, exilium deputares pro patria, & arrham pro preij summa: paulisper permittit nos gustare quàm suavis sit, & antequam plane sentiamus, se subtrahit, & ita quasi alis expansis te provocat ad volandum: Hec commeth (saith he) for thy consolation and goes for thy warning and humiliation, lest the greatnesse of his comfort should*

should puffed thee vp: and lest, if hee were alwayes present, thou shouldest esteeme this place of thy banishment for thine owne country, and shouldest take this earnest for the principall summe, hee lets thee taste of his sweetnesse for a short while; and incontinent before thou find it fully, hee withdrawes himselfe, and so, as it were with his wings stretched out ouer thee, hee prouokes thee to mount vp and flee after him.

This is the reason why the Lord dispenses in such sort his presence and absence vnto his Children. If at no time hee shew himselfe vnto vs, then wee should bee overcome of that heauinesse vnder which wee lye through manifold tentations: And if alwayes hee should bee familiar with vs, then wee would take the earth for the heauen, and forget our fathers house which is aboue; therefore sometimes he withdrawes his presence from vs, that hee may teach vs to become weary of this barren wilderness wherein wee liue absent from our Lord. He ascends many times from

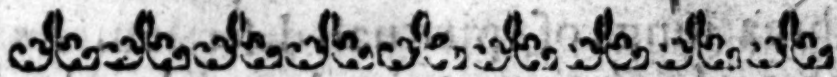
Spiritual  
desertions  
are pro-  
vocations  
of vs to  
follow the  
Lord,



vs, that we may stand like these Disciples on the Mount of Oluet, not looking downward to the earth, but gazing and looking vward to our Lord, wh hath gone from vs; hee giues vs a little taste of his gracionfuellse, and then hee goes, but goeth in such sort, that hee cryes after him, *Come and see*. Not of purpose to defraud thee of any joy that is in him, doth he goe from thee: Onely that hee may prepare thee to follow him to that place, wherein he will communicate to thee the fulnesse of joy, and let thee see that glorie hee had with his Father from the beginning. He will not alway tarry from vs, lest wee despaire; neither yet alway remaine with vs on earth lest wee presume: sometime hee will kisse vs with the kisses of his mouth, and as it were with the Apostles rauish vs vp to the third heauens: other times againe (as it seems) he casts downe his angr countenance vpon vs, hee humbles vs to the hell, and permits Sathan also to buffet vs, lest wee should be exalted out of measure. Alwayes this

com-

comfort wee haue of the Lords working with vs, that as heere wee see hee comes to *Iacob*, and goes from him for his weale: so, whether he shew himselfe familiar with vs, or againe for a while hide his face from vs, in both the one and the other hee is working for our comfort and weale. Onely let vs possesse our soules in patience, and giue glorie to GOD.



## CHAP. XV.

*How the inward exercises of conscience, worke in the godlie a Dinorcement of their soules from all creatures, and a neerer adherence to the Lord.*

**V** He answered, I will not let thee go. Perceiue here, how the shew of the Lords departure worketh in *Iacob* a more constant cleauing, and adhering to the Lord. This (as I said before) is a notable fruite, which all the Lords spirituall desertions do work in



his children; it augments in them a desire of mercy, and more earnest carefullnesse to seeke the LORD. And this also wee see in our daylie experience: for among all them who professe the Name of Iesus Christ, yee shall finde none more feruent in prayer, more continuall in mourning and sighing for their sinnes, none that doe thirst more earnestly for mercy, than they whom God hath humbled in their spirits with threatnings of spirituall desertion. As heere *Jacob* is more wakened by this one word, *Let mee goe*, than by all the rest of the wrestling: So is there nothing goeth so neere the heart of the godly, as doth the shew of the Lords departure from them; they are neuer so louing to him, as at those times when he seemeth to count least of them: if he looke angrily vpon them, the more pittifull looke they vnto him: If hee threaten them, they threaten kindness vpon him: The harder that hee answeres them, the more importunatelie doe they cry vnto him: Then with

*David,*

David, they water their couch with teares, and call upon God all the day long. Their eyes cast out water continuallie, when the Comforter that should refresh their soules, is away from them. *Lam. 1 14*

In a word these desertions worke in Gods children a diuorcement of their soules from the delight of euery creature, & a straiter adherence to himselfe: when hee threatens to goe from them, they follow him with these lamentable voyces, *Turne againe, O Lord, and cause thy face to shine vpon mee, that I may be saved. O Lord, tak from me what thou wilt, take from mee all the worldly comforts that euer thou gauest me, on-lic let me enjoy thy selfe; For whom haue I in the heauens but Thee? And I haue desired none in the earth with thee; my flesh failes me, & my heart also, Lord, faile thou me neuer: when thou hidest thy face, I am fore troubled: returne therefore, O Lord and be mercifull to me, be thou the strength of my heart, and my portion for ever, for thy louing kindnesse is better than life. These are the effects of sanctified trouble,*



ble, which I haue marked that wee may bee comforted and not discouraged, when wee find that our outward or inward troubles produce into vs a loathing of earthly pleasure, and a more feruent loue of our G O D.

There is a struing with God acceptable vnto him: and namely, when we will take no refusal of that that God hath promised.

We haue yet more narrowly to consider this answer that *Iacob* giues to the Lord: *I will not* (saith hee) *let thee goe*. Is this a seemely answer for a seruant to giue vnto his Lord? when the Lord sayes, *Let mee goe*, becomes it *Iacob* to answer, *I will not let thee goe*? Is this good Religion, in anything to strue with the LORD? Yea, indeede, there are some things wherein the Lord is verie well content that thou strue with him; as namely when the LORD hath promised any thing to thee, and thou hast his word for thy warrant, to seeke it in such sort, that albeit the Lord say thee nay, yet thou wilt receiue no refusall at his hand: this is a strife which pleaseth the Lord: For in effect it is no other thing but a constant affirmation that his truth is inuiolable. After this manner

manner the woman of Canaan stroue with him, shee would take no deniall of that which he had promised; and after this manner heere also *Jacob* strives with him, hee will not bee denyed of a blessing: And *Moses* also straued with the Lord, protesting he would not goe forward one foote, vnlesse the LORD went with him; because the Lord had so promised. But farre bee it from vs to strue with the Lord as the wicked doe, griening him daylie with our murmurings and rebellions, still liuing in contrary termes with the Lord. *Woe bee to him that strueth with his Maker. doe yee prouoke the Lord vnto anger? Or are ye stronger than he?* The end of this strife to them will bee horrible confusion.

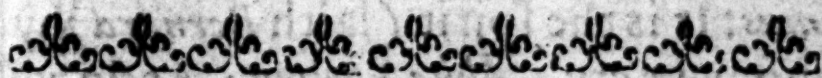
There is yet farther to be considered in these words of *Jacob*, how hee saith to the Lord, *I will not let thee goe*; By what meanes is this, that *Jacob* is able to hold and detain the Lord? The prophet *Hosea* will resolve this: It was (saith hee) by mourning and weeping that *Jacob* preuailed, and held the Angel,



Nothing  
in the  
World so  
strong as  
the Pray-  
ers of the  
godly: for  
they are  
the bands  
whereby  
the Lord  
is holden  
and de-  
tained.

Angel, whilst he got the blessing. There is nothing so strong in the world, as the prayers of the godly, they are the onely bands by which the Lord is holden, and detained: the Lord will not be restrained by all the powers of the earth, neither will hee cease to doe any worke that he is about to doe, for the cries of all the men in the world: yet the prayers of his children are able to constrain him to powre downe an vnderferued blessing, and turne away a iust deserued punishment. When the people of *Israel* had fallen from G O D, by worshipping the golden Calfe, the Lords anger was highly incensed and kindled against them, which moued *Moses* to fall downe on his face, before the Lord, beseeching him to bee appeased towards his people, for the glorie of his Name: This prayer did in such sort restrain the LORD in the midst of his anger, that he is compelled to say vnto *Moses* *Let mee alone, that my wrath may wax hot against them, for I will consume them.* The manner of speech vsed by the

the Lord, declares that the prayer of *Moses* did bind and hold in the wrath of God, that it brake not out vpon this people. In like manner wee read in the Gospel, that when Iesus was passing by those two blind men, who cryed vpon him, *Osanna thou Sonne of David haue mercie vpon vs*; albeit the multitude regarded not their crying, and the Disciples also (as it seems) tooke little thought thereof, yet Iesus was moued thereby to stand still. They could not come neere for the multitude to lay hands on him, but their prayers reached vnto him, and did so take hold vpon him, that by that place hee could not go vntil he had giue them a comfortable answer. *The prayer of a righteous man auayles much, if it be powred out in faith.*



## CHAP. XVI.

*Prayers of the godly must bee forcible and acceptable to God, seeing they come from his owne Spirit.*

This



Rom. 8.

Bern. in  
fest. Pentec.  
Serm. 1.

THIS then is the great comfort of the godly, that our prayers are effectually, & are (as I may call them) the Lords owne bands where-with wee are able to detain and hold him, till he blesse vs. And no maruell, seeing these prayers are not ours, but the intercession of Gods owne Spirit in vs, powred out in the Name of Christ, in whom he is euer well pleased. For, as for vs, *Wee know not what to pray as wee ought; but the spirit it selfe makes request for vs, with sighes which cannot bee expressed.* And therefore may wee boldly thinke, that the Lord will not despise them. *Spiritus est in quo clamamus, Abba Pater: sicut in nobis interpellat pro nobis, ita in patre delicta condonat pro ipso patre: quod postulamus, idem ipse donat, qui dat ut postulemus:* It is the spirit (saith Bernard) by whom we cry, *Abba Father:* As in vs the Spirit makes request for vs, so with the Father he grants our requests, and forgives vs our sinnes: That for which wee pray euen he giueth vnto vs, who giueth

giueth vs this grace to pray. Let vs therefore pray continually, and strengthen by these godly meditations our feeble hearts, and weake hands, that they faint not in prayer: Let vs goe and desire good things from the Lord, seeing wee haue the Lord bound to vs by his promise: *The Lord will fulfill the desire of them that feare him.* And againe, *That which the wicked feares, shall come upon him, but God shall grant the desire of the righteous.* Thou who art made sure to obtaine, if so bee thou canst desire, art heere made inexcusable; none wants mercy and grace, but hee who desires it not.

And yet take heed that in thy prayer thou bee not vnreuerent; remember *a quo & quam magnas petas*, from whom and what great things thou crauest. Great things from a great King should bee desired with reuerence and affection: They shall speed best at the Lords almes-dealing, that fall downe lowest with the Publican; nor they who with the Pharisee stand vp proudest vpon their

*Psam.*

*Pro. 10. 24*

A War-  
ning for  
attention  
in prayer.  
*Chrys. de  
Cantab.  
hom. 15.*



their feete. *Abraham* the Father of the faithfull in his prayer, considering of himselfe, and looking to the Majestic of God, humbly confesseth that hee was but dust and ashes. Yea, *Adam* in his best estate of his innocencie, was bound to glorifie GOD with the like confession of the balenesse of his originall; and to let *Adam* alone, the heauens are not cleane in his sight, yea, hee hath found folly in his Angels, they couer not onely their feete, but their faces before the Lord: what then shalt thou, O man do, who dwellest in lodgings of clay, a sinfull creature, by thine owne apostasie loaden with iniquitie? how shouldest thou bee humbled and bow downethy soule in the presence of thy Maker, Redeemer, and Iudge?

We should  
not de-  
spise our  
own pray-  
ers, they  
beeing  
powred  
out with-  
out pre-  
sumption:  
and why?

Presumption in prayer thus beeing remoued, I returne to the comfort. Thou beeing thus humbled with an hatred of thine owne sinnes, with feare and reuerence of that diuine Maiestie, trusting to his promise, goe on with boldnesse to the throne of grace. *Noli*

*vili-*

*vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: esteeme not lightly thine owne prayer, as though it were a small thing, seeing the Lord to whom thou prayest, hath declared that hee accounts so much of it; suppose it be weake, yet remember etiam solis vagitibus infans matrem commouet ad misericordiam; euen the very cryes of the infant that vtters no distinct voyce, moue the mother vnto commiseration; and what comparison betweene the loue of a mother toward her children, and the loue of the Lord towards his? No Father will giue to his children that aske, a stone in stead of bread, nor a Serpent in stead of fish; What kindnesse then (if we craue it) may we looke for at the hands of our heauenly Father? As the heauens are aboue the earth, so are my thoughts aboue yours. Our prayers (saith Cyprian) are arma caelestia, que stare nos faciunt & fortiter perseverare, hac sunt munimenta spiritualia & tela divina, they are spirituall armor where by we stand and strongly perseuere to the*

Macar.  
hom. 31.

Cyp. lib. 1  
Epist. 1.



A com-  
mendati-  
on of  
Prayer.

the end they are heavenly darts and defences.

Oh that wee vnderstood the excellency of this grace of prayer, that so we might the more delight in it: It is the hand of a Christian, which is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treasure. It is one of those keyes of the house of *David*, whereby wee open the doores of the heavenly Palace, and goe in to tak'a view of that eternall building and glorious mansion prepared for vs in heauē. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Mercies seat in heauen, reporting to the Lord all our desires, and returning backe a fauourable answer from him. Yea, it is vnto vs as the fiery Chariot of *Eliab*, whereby wee mount vp, and haue our conuersation with God in the heavens, O happie Soule therefore which God hath endued with this most heavenly grace!

Except

*Except thou blesse mee.* It were for vs a good thing, if wee coulde learne from *Jacob*, this holie wilfulnesse, neuer to let the Lord alone til he blesse vs. But alas, heere wee are taken in our sinne, we fall to our prayers without preparation, we powre out a number of words without deuotion, and so goe away without a blessing. We send out our prayers like to incense, made indeede according to the Lords direction, but not kindled with fire from the Altar; that is, petitions lawfull enough, and agreeable to Gods word but not powred out in frequency: And so no maruell that the Lord smell not in them a sweete Sacrifice; for incense without fire hath no fragrant smell, and so hauing finished our cold prayers, wee rise without examination, not once considering with what fruite wee haue prayed; and whether wee haue gotten a blessing from GOD, or no.

*Jacobs frequency and zeale in Prayer, conuinces our inconsideration and coldnesse.*





## CHAP. XVII.

*Iacob cannot end, till GOD haue blessed him.*

How wee  
may  
know  
when God  
blesseth vs  
in praying  
to him.

**G**odly *Iacob* will here teach vs another Lesson, that wee should not let our gripes goe, nor cease from crying, vntill the LORD haue blessed vs. Then hath *Iacob* done, when as the Lord hath blessed him: But till hee get the blessing, *Iacob* in no wise will part with the Lord. What if thou despaire, how shalt thou know in prayer when GOD blesseth thee? I answer, Except the Lord teach thee, I cannot tell thee: the Spirit of God, when he comes downe with a blessing, makes himselfe to bee knowne. No man hath felt so sensible a showre of raine, descending on his body, as the Child of God will feelee, when the showre of grace descends on his soule: then the foundations of that earth (which is in man) are shaken; the stony heart melteth, the eye aboun-

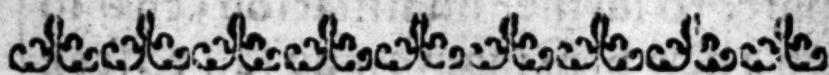
aboundeth in joyfull teares, the tongue is loosed that was bound before, the minde is filled with an vnaccustomable light, the whole soule with vnspeakable comfort. Finally, such an alteration is made of his whole desires, such a change of his whole inward and outward disposition, as the Childe of God feelles, better than hee is able to vtter. Which if wee obtaine not in prayer, (as many times it fals out) let vs receiue it as a checke of our coldnesse, as a spurre to further humiliation; that so with a new blessing we may fall to seek the Lord and his blessing,

And heere againe wee haue to consider another lesson; for in this that wee seeke a blessing vpon him who wounded him, wee are to consider the nature of Faith: which is of such quicknesse, that no maruell the Ancient said, *Fides Linceos habet oculos*: For albeit the Lord would take on him the shape of an enemy, and shew himselfe an angry Iudge to his children, yet will they still looke for fauour and kindnesse at

The  
quicknes  
of Faith.  
*Ber. in Epi  
phan. ser. 1*



his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which nature and sense could gather no other conclusion, but that God had forsaken him, and was become his enemy; yet faith, aboue sense and nature leadeth him through all these mistie, clouds, to looke vnto God, as vnto his mercifull Father; and therfore rests he in that notable conclusion, whereof wee haue made mention before: *Albeit the Lord slay mee, yet will I trust in Him.*



## CHAP. XVIII..

*Faith through death espies life.*

**T**HIS fulnesse of faith doth also appeare manifestly in all the rest of Gods Children, especially in time of trouble: for what maketh them rejoyce in afflictions, and to triumph *when they are going through the valley of death*, but the sight and certainty of a better? how commeth it, that in the same moment wherein God is taking their temporall life

life from them, they are seeking an eternall life from him? Out of doubt it commeth of their lively faith, which through wrath sees mercy; through the cloud of light and momentary afflictions, it beholdeth an infinite weight of glorie.

But this quicknesse of faith appeares most of all wonderfully in the vp-taking of Iesus Christ: For hee appeared in the world disguised, *a King in shape of a servant*: Hee beeing the God of glory, came couered with such contemptible couerings, that the world mis-knew him. His miraculous conception, without the help of man, was obscured with the couering of *Maries* espousing vnto *Ioseph*, his birth without all vncleanesse, obscured with the couering of *Maries* purification: His innocencie in like manner obscured with the couering of circumcision; and so, *absconditus est noui solis fulgor*, (saith Bernard) and thus was the glorie of this bright shining Sunne, which the world saw neuer before obscured. Yet through all

Faith in  
wrath can  
see mercy

Faith of-  
fends not  
at y ba'e  
forme an  
shape, in  
which Ie-  
sus Christ  
appea-  
red, but  
through it  
sees him  
to be the  
King of  
glory.

Bern. ser. 4  
in Vig. na-  
tivity, Dom.



Mat. 2, 11.

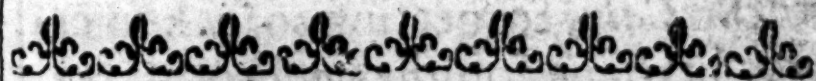
Mich.

Aug. ser. 20

these and many couerings that Cen-  
 rion through Faith espied him to bee  
 the Sonne of God; and those three wise  
 men who came from the East, by the  
 light of Faith, through all these vailes  
 saw him to bee a glorious King; And  
 therefore also fell downe and worship-  
 ped him: But these blind *Bethleemites*,  
 amongst whom hee was borne, hauing  
 no more but the eyes of nature where-  
 with to looke vpon him, could not dis-  
 cerne him, albeit this was their glory,  
 that out of them came *that Governour*  
*who should feede his people*: By this Faith,  
*agnovit Simeon infantem tacentem*: For  
 lacke of it, *occiderunt Iudai mirabilia fa-*  
*cientem*. *Simeon* by faith acknowledged  
 Iesus euen in his infancy, when he had  
 not yet spoken a word: but the Iewes  
 for lack of Faith, blinded with infideli-  
 tie, slew him, after that he had wrought  
 many miracles. So then to returne to  
 our ground, it was a great Faith in *Ia-*  
*cob*, that he sought a blessing from him  
 who wrestled against him. Nature will  
 neuer learne vs that lesson, *Come and*  
*let*

Hosea, 5

let vs returne to the Lord: hee hath spoyled  
and hee will heale vs, hee hath wounded,  
and hee will bind vs vp. Without faith  
there can be no prayer to GOD, espe-  
cially at that time when GOD layeth  
his heauy hand vpon vs: *How shall they  
call vpon him, in whom they beleene not?*  
Where the fountain is dry, what water  
can there be in the strand? *Ergo vt ore-  
mus, credamus, & vt ipsa non deficiat si-  
des, qua credimus, oremus*: Therefore  
that we may pray, let vs beleene, faint  
not, let vs pray. And thus much for  
the fulnesse of Faith.



## CHAP. XIX.

*The Godlie in their Prayers aboue all  
things, seeke Gods fauour and bles-  
sing.*

**P**erceiue yet further out of these  
wordes, that *Iacob* seekes nothing  
From GOD but his blessing. The chil-  
dren of GOD, euen then when GOD is



most familiar with them, seeke nothing comparable to his blessing. Heerein they are insatiable: On the earth they can neuer get enough of his blessings. *Jacob* was blessed before of the Lord, and now againe hee seekes a new blessing: And euery time that hee meetes with the Lord, all that hee desires, is a blessing. It is far otherwise with miserable worldlings; it is seldome & far betweene that they come to the Lord: they seeke some other thing than himselfe, or his blessing; some worldly benefite, or deliuerance from temporall trouble, is the summe of all their suite. So *Cain*, forgetting to seeke mercie for his sinne, sought onely protection to his body, *Whosoever findeth mee, shall slay mee.* and from time to time he sought how to get out from the presence of the Lord. O miserable man that left not behind him so much as a petition to God for mercy and deliuerance from that wrath which his sinne had brought vpon him!



## CHAP. XX.

*Worldlings in their prayers dishonour God,  
and preiudge themselves.*

**I**N this doing, wicked men doe both dishonour the LORD, and preiudge themselves; they consider not the infinite goodnesse and the all-sufficiencie of the LORD; they measure him with their base and earthly minds: and therefore in stead of eternall they seeke nothing but temporall and perishing things. It was a Princely answer, that *Alexander* gaue his friend *Perillus*, to whom he had offred fifty talents of siluer to helpe his daughter to marriage: which the other thinking too much, replied that ten taléts were sufficient: Yea, said *Alexander*, it were enough for thee to receiue, but not for mee to giue. And to another in like case hee gaue the like answer: *Ne quare, quid te accipere, sed quid mee dare deceat.* But much more may our al sufficient God, that



## IACOBS wrestling

Psalm. 4.

that Monarch of the World indeede, who is rich vnto all who calls vpon him giue vnto vs a greater rebuke, that cannot enlarge our heartes, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to seeke the earth, when the LORD offers vs the heauen; seeking vwith vworldlings, that our Wheat and our Wine may abound, and not with godly *David*, that the light of the countenance of God, which brings joy to the heart, may bee vpon vs: the Lord esteems this a very great indignity and contempt done vnto him, and therefore hee complains on the Iewes by his seruant the Prophet *Hosea*: They howle vpon mee in their beds for Wine and Oyle, they cry like dogges for that which may fill their bellies, but send not out the voyce of my Children, to cry vnto mee for mercie and grace.

How foolish they are, who in prayer seek other

It is in like manner very preiudiciall to themselues who doe it: for they fast and weary their spirits in seeking many things, and in the meane time are carelesse

lesse to seeke One thing, the obtaining whereof, might bring vnto them all things: Thus they consume themselves with vaine labour.

*Qui rerum magis specie, quàm authore delectati, prius vniuersa percurrere, & de singulis cupiunt experiri, quàm ad Christum current vniuersitatis Principem pervenire:* Who being delighted with the shew of things, more than with the author of them, are desirous to know euerie thing by experience, but not carefull to come vnto Christ, who is that head & fountaine, of whom all things are: where otherwise if according to the command of our blessed Sauour, men would first seeke the kingdome of God, then all other things should be giuen vnto them.

This is the onely compendious way to satisfie our insatiable desires: *Quicumq; hic varia quæris, ipse vnus tibi erit omnia:* Whatsoever thou be who heere seekest fundry things, seeke rather the LORD, and hee himselfe shall bee all things in all to thee.

When the Lord offered to Salomon

to

things before they  
Lord,  
*Bernard.*

*Aug ser. 4*



The only  
way to  
get other  
things, is  
first of all  
to seeke  
the Lord.

to giue whatsoeuer he would take, hee sought from the LORD a wise and vnderstanding heart: which so pleased the Lord, that not onely he gaue him that which hee asked, but also second and inferiour gifts, as riches and honour, which hee asked not: So great delight hath the LORD to heare vs seeke from him, those things which are greatest & excellent. Let vs therefore ascribe vnto the Lord glory and power, he is a great King: Let vs not dishonour him, by seeking from him smal & perishing things: the least of them is enough for vs to receiue, (for wee are not worthy of the least of his mercies) but not enough for the LORD to giue: Suppose the LORD would giue vs all the works of his hand into our possession, they shall bee found but comfortlesse comforts in the end, vnlesse wee enjoy his fauour towards vs in Iesus Christ.

Chap.



## CHAP. XXI.

*Faith obtaines every good thing that hee craves.*

*Verse 27. Then hee said.*

**V**Pon this earnest desire of *Iacob*, the LORD resolves that hee will blesse him: wee haue a promise of God, *Aske and it shall be giuen you*: & we haue also manifold confirmations of this promise. *Zedechiah* spake it in a flattering manner to his Princes, *Yee know that the King can deny you nothing*: But it is most true in the Lord our G O D, such is his louing affection towards all his Subiects of the kingdome of grace, that in very deed hee can deny nothing which they aske in faith. *As for the wicked* (saith *S. Iames*) *they aske and get not, because they aske not in faith, nor for the right end*, It is written of *Vitellius* the Emperor, that one of his friends being denied his petition which was not reasonable, waxed angrie, and said vnto him, *What auailes to me thy friendship*  
seeing



Faith a  
rare le-  
well, and  
why?

Cyrl. ca  
techisme. 7.  
A new  
name is  
giuen to  
Iacob.

seeing I cannot obtaine that which I  
craue? who replies vnto him, And what  
auailes to mee thy friendshippe, if for  
thee I must do that which is vnlawful?  
If such equitie hath beene found in  
man, what shall we thinke of our God?  
With what face dare wee seeke that  
from God, which is vnlawfull to bee  
giuen? But whatsoeuer wee aske of the  
Lord in faith, we are sure to obtaine it,  
or a better. So rare a Iewell is Faith,  
that hee who hath it, hath all things to  
be his. God for his Father; Iesus Christ  
for his Sauour; the holy Ghost for his  
Comforter; the Angels for his minis-  
tring Spirits; this world for a sojour-  
ning place; all the good creatures there-  
in for his seruants; and the heauen for  
his inheritance: therefore said Cyril, *la-  
ta mercatura est fides.*

Before the Lord bleffe him, hee asks  
*Iacob* what his name was: hee answe-  
red, My name is *Iacob*: to whom the  
Lord sayes: Thou shalt no more bee  
called *Iacob* (onely) but shalt bee called  
*Israel* (also) I giue thee now a new  
name

name, and this blessing, that as thou hast had power with God, so hereafter thou shalt preuaile with men; feare not therefore the face of thy brother *Eſau*, Hee that gaue thee strength in this wrestling, shall sustaine thee also in all thy conflicts with men. This the Lord will haue *Jacob* vse the present experience of Gods mercy at this time, as a confirmation of him in all time to come.

*Jacob* then (as yee see) hath two names, and both of them hee gets from wrestling. Hee wrestled once with his brother *Eſau* in the wombe of his mother, and from it he receiued the name *Jacob*, because hee held his brother by the heele. Now againe hee wrestleth with the Lord, and from it he receiueth this other name *Israel*, a Prince of God. As it was with *Jacob*, so it is with all the true Israelites of God; wrestling abides them, and in wrestling they must be exercised, sometimes with God as *Israel*, sometimes with man, as *Jacob* with *Eſau*, and *Paul* with beasts at Ephesus.

No

*Jacob* had  
2, names  
and they  
both are  
from wre-  
stling.



No man is crowned before hee strives : the husband-man must labour , before hee receiue the fruite , and wee by manie tribulations must enter into the Kingdome of G O D.

With the new name God also giueth him new grace.

*Ber. hom. 4  
super mis-  
sus est.*

Againe, yee see, that as the Lord bestoweth vpon *Iacob* a new name , so therewithall hee bestoweth vpon him new graces , increase of faith , and spirituall strength to resist tentations. It is not the Lords maner of dealing , to set out his seruants with vain-glorious titles, which import nothing ; when hee giues them a new name, hee giueth also new graces answerable to the name ; by his Word, he calst things to be , which were not. *Soli Deo idem facere quod loqui :* For vnto God it is one to speake and to doe. And hee giues names to things according as they are. Somtime he changeth a name from the better to the worse , as the place once called *Bethel*, the house of God, the Lord called it *Bethauen* , the house of vanity : and this the LORD doth not , but where a change is indeed from good vnto euill.

Some-

Sometime againe hee changeth the name from the worse to the better. Where it is said vnto you, *Yee are not my people, it shall bee said, Yee are the sonnes of the living G O D*: And this hee doth not, but where a change is indeede of the persons, who get the name from euill vnto good.

*Hosea.*

And this is a rule, whereby wee may try our selues whether the new name that appertaineth to Christians, bee giuen vnto vs of the Lord or not; or if wee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Jacobs* name. let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace, which the name imports? *Hast thou receiued an oyntment from the holy One*? Hath he illuminated thy darknes? quickned thy dead heart? sanctified thy vncleane affections? then mayst thou be sure that thou hast receiued thy name from God: but if yet wee be such as remaine in our natural estat, liuing in our olde sinnes, vnder the new Name of a Christian, as now the most

By this rule wee should try if the new Christian Name bee pertinent to vs or no.

*1 Iohn*

H

pro-

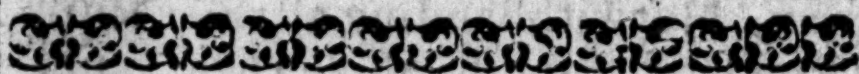


is hor-  
rible sa-  
cridege  
to sin vnder  
the  
Christian  
name.

profane men haue gotten on the couering of a Christian name, and *Eſau* doth put on him the apparell of *Iacob*. Thou that ſo doſt, mayſt bee ſure the Lord neuer gaue vnto thee this new name, but thou haſt violently vſurped it vnto thy ſelfe. It ſhall bee no more auailable to thee, than vvas the garment of good King *Iehoaſaphat* vnto vicked *Achab*: yea, it ſhall augment ſo much the more the vvrath of God vpon thee, becauſe that vnder an holy name thou haſt liued an vnholie life. *Beltazar* ſinned againſt GOD by exceſſe and intemperancie: But that hee abuſed the holy Veſſels of the Houſe of GOD, to ſerue him to prophane drinking, was a double ſin, an horrible ſacridege, yet not ſo horrible as thine: Hee abuſed dead Veſſels; but thou prophaneſt a liuing ſoule a body: they are not thine owne; they vvere once made by the Lord, and bought again by the price of his bloud, and ſo by all right are the Lords; by Baptiſme, they are ſeparated to the ſeruice of God, and his mark put vpon them.

them. Notwithstanding all this, thou darest sacrilegiously abuse them, and make them vveapons of vnrighteousnesse to the seruice of Sa<sup>tan</sup>. O miserable man! vvh<sup>at</sup> fearefull judgement mayst thou looke for at the hands of GOD? *The wrath of GOD is reuealed against all ungodlinesse and vnrighteousnesse of men. Tribulation and anguish shall bee vpon the soule of euerie man that doth euill. Enery man shall receiue according to that which hee hath done in the bodie.* Turkes and Pagans shall not escape vnpunisht; but thou that abusest thy soule and body to the seruice of Sa<sup>tan</sup>, which by Baptisme vvere separated and consecrated to the Lord, comittest a double sacriledge, and therefore must look for a double judgement, except in time thou repent.





## CHAP. XXII.

*the curse of the wicked to pray and  
It is not preuaile, but it is not so with the  
god lie.*

**B**Ecause thou hast had power with  
GOD. As Iacob sought a blessing,  
so at the length hee getteth it; for the  
Lord at the last will fulfill the desires of  
them who feare him. The desire of the  
Childe of God, is as a birth conceiued  
in the soule of man, which shall not  
die but come to perfection. Salomon  
promised to giue his mother Bethsheba  
whatsoever shee would take, if it were  
to the halfe of his kingdome; yet when  
shee asked that Abishag the Shunamite  
might be giuen to Adoniah, his brother  
to wife, Salomon refused to grant. Thus  
men can promise much, and performe  
little. It is not so with the Lord our  
GOD: he hath bidden vs pray, he hath  
promised to heare, and shall not also  
faile to performe. *Nunquam oranti  
bene-*

## with GOD.

III

*beneficia denegabit, orantes ut ne deficient  
sua pietate instigat* ; Hee will neuer deny  
his benefites to vs when wee pray, who  
prouokes vs to pray.

But as for the wicked, the hope of the  
Hypocrite shall perish : their soules are  
full of desires, like so many strong voi-  
ces crying for that which they shall ne-  
uer obtaine ; they wait vpon lying va-  
nities, which shall neuer come to passe.

*Quid tam poenale, quàm semper velle  
quod nunquam erit, & semper nolle quod  
nunquam non erit ? In aeternum non obs-  
tinebit quod vult, & in aeternum quod non  
vult sustinebit* : what punishment more  
fearefull can fall on man, than that hee  
should neuer wish that which neuer shall  
be, & alwayes wish that were not, that  
shall be for euer ? That which hee will,  
hee shall neuer obtaine, and that which  
hee will not, hee shall for euer sustaine.  
& yet this is the miserable estate of the  
wicked. Let vs therefore take heede to  
our predominant desires : For misera-  
ble are they, whose desires are on the  
world, more than on the Lord ; and on

Miserable  
are the  
wicked:  
for they  
which  
desire that  
shal neuer  
obtaine,



IACOBS *wrestling*

The wicked haue  
received  
their con-  
solation  
on earth.

*Ionas*

*psalm*

vanishing trifles more than vpon his permanent mercies: For when the Lord had filled their bellies vwith his earthly treasure, and giue them enough that they leaue the rest behind to their children, what haue they more to craue from the Lord? they haue gotten their desire, they are not to looke that euer they shall bee partakers of the felicitie of Gods chosen, their heart was neuer set vpon it. *They haue receined their consolation on the earth*, they haue no more to looke for. Wherefore our sauour pronounceth a fearfull woe vpon them; and no maruell: For miserable indeede is their condition, their cōsolation dies before they die then selues, their comforts forsake them, before they goe out of the world, and like the Gowrd of *Ionas*, withereth before their eyes: in their life they sate vnder the shadow of it, but in their death it is gone, and they finde no comfort in it. *David* knew well their miserie, and therefore hee prauers, *Deliuier me, O Lord, from the men of the world, who haue their portion in this life:*

life: that is, let me neuer be one of them.

Wee haue therefore to marke which way the course of our affections carry vs. For if wee seeke the Lords blessing, no doubt wee shall finde it; and if the desire of our hearts be aboue all things toward the Lord: such a desire I mean, as vseth the meanes that may bring vs vnto him; for otherwise wicked *Balaam* will desire, *O that I might die the death of the righteous!* which he shall not obtaine. But if we goe the right way to mercy, protesting with godly *David*, *O Lord, I desire to doe thy commandments:* Then no doubt the Lord will crowne vs with his mercies and compassions at the last.

*Thou shalt preuaile with men.* I doe now heere by my Word ( will the Lord say ) inuest thee in this priuiledge, that no power of man shall bee able to ouercome thee: goe on therefore with courage in the journey which I haue commanded thee, and feare not any thing that man is able to doe against thee. Where it is to be markt, that the Lord  
pro-



No immunity from affliction promised vnto vs.

Many not considering this, becomes Apostata's in the time of trouble

*Carol Sig.  
de repub.  
Hab.*

promiseth not to his seruant any immunity from affliction: yea, by the contrary, the Lord fore-warnes that men will make opposition to him; for where no opposition is made by men, how can there bee a priuiledge to *Iacob*? It is needefull wee consider what it is that the LORD hath promised vnto vs, lest looking for that which hee hath not promised vs, wee deceiue our selues. Many in time of trouble make foule apostacie from Christ: And all because when they entred into the profession of Christian Religion, they considered not they could not be his Disciples, except they bare his Crosse; but foolishly lookt for some temporal ease or worldlie commoditie in the following of Christ, which he neuer promised them. These are Professors like to the Samaritans, who so long as the Iewish Religion flourished & was in honour, caused also to be built a temple on an high mountaine of samaria, named Garazin, that in this they might not be inferior to the Iewes. They boasted themselves

to be the progeny of *Ioseph*, and worshippers of God also with them: but when they perceiued that the Iewes were cruellie afflicted for worshipping God, by *Antiochus Epiphanes*; then fearing lest they should bee also handled in like manner, they changed their coate, affirming that they were not *Israclites*, but *Sidonians*, and had built their temple not vnto God but *Iupiter*: thus a little winde separates the chaffe and the corne, & a fiery tryal distinguisheth the counterfeit & true Professor.

In like manner the ignorant Iewes, because they vnderstood not the promises made concerning the *Messias*, looked that Christ should haue restored vnto them their temporall Kingdome, peaceable and free: Whereof when they saw themselves disappointed, they were offended with him, and persecuted him to death. It were therefore good for vs that wee should follow the counsell of our Saviour, and reckon with our selues in time, in what state of life we enter, when we enter in

to

This made the Iewes Rumble at Christ, because they lookt for a temporall kingdome,



Luk. 4. 18.

2 Pet. 2. 20

Tim.

the profession of Christianity : before we build a Tower, let vs count the cost whether wee haue sufficient to perform it, lest that when we haue laid the foundation, and bee not able to performe it, weefall not onely vnder the shame to be mocked of men, but also bring vpon our selues a more fearefull wrath of God. *For it had beene better not to haue knowne the way of righteousness, than after we haue knowne it, to turne from the holie commandement giuen vnto vs, like dogs to the vomit, and like the sow that is washed, to wallowing in the myre.* If wee could resolve in time, that they who will liue godly in Christ, must suffer persecuti- on, and arme our selues before hand therevnto, reckoning with our selues that of the Lords indulgence wee are spared euery day, wherein some notable crosse is not laid vpon vs; then certain- lie wee should account the lesse of trou- ble when it comes vnto vs.

Wee haue heere againe to consider the connexion of these words: *Because thou hast had power with God, thou shalt preuaile*

*Preuaile with men*; and out of them yee may perceiue that the Lord will haue this wrestling of *Jacobs* ( wherein he was exercised immediately by the Lord ) to bee a preparation vnto him against other tentations which were to come by men. Wherein is shadowed vnto vs, how the Lord doth first prepare his children by wrestling with himselfe, before hee send them out to encounter with men; and so makes the inward exercises of their mindes, preparations whereby they are made ready the better to endure all outward troubles that doe come from men.



## CHAP. XXIII.

*The LORD by inward exercises of conscience, makes his Children strong to endure outward troubles, which come from men.*

**T**HIS made *Moses* that hee was not afraide of the face of *Pharaoh*, because hee had seene first the Face of God;



Heb. 11.

Pro. 19. 11

Esay

Euseb. lib. 4  
cap. 16.

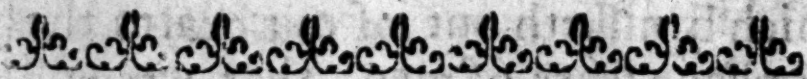
God; for hee saw (saith the Apostle) him who was invisible. The Kings Wrath (saith Salomon) is as the roaring of a Lyon: But when the LORD vtters his wrath, then the heart and countenance of the greatest Monarch in the world (make him as high as Baltasar) shall faile him. Hee will neuer lose a good conscience for feare of the wrath of man, that knoweth the power of the wrath of God. Feare not the man whose breath is in his nostrils: the most hee can doe, & that by permission, is, he is able to kil the body; but let vs fear the Lord who is able to cast both soule and body into hell fire. This sustained aged Polycarpus against all the threatnings of the Pro-consul, *Ignem minaris ad horam arsurum, & paulo post extinguendum, ignoras verò ignem illum futuri iudicii & eterni supplicii impiis reservatum*: Thou threatnest me (saith he) with fire which will burne for an houre, and shortly after be quenched, but thou knowest not that fire of the judgement to come, reserved for the wicked, which shall burn  
for

for euer. It is the holy feare of GOD which banisheth out of our hearts the prophane feare of men, that wee will not doe euill to offend the LORD; no, not for all the paines that can follow vs in this present life. And therefore the Lord in great mercy towards his children doth sometimes exercise them with the sense of his wrath, and letteth them feeble the sting of an accusing conscience, that so they may come out to the world strong in the LORD, against outward tentations, fully resolved rather to endure present punishments, than to cast themselves into danger of the wrath which is to come. And so the Children of G O D are to reckon with themselves, that their inward wrestlings are preparatiues for outward troubles.

They fear not much the wrath of man, who haue beene humbled with the sense of the wrath of God.

Chap.





## CHAP. XXIIII.

*It is a sinfull curiositie to seeke to know  
that which God hath not taught vs.*

Verse 29. *And Iacob asked, What is thy  
name?*

**N**OW *Iacob* hauing receiued the blessing, proceedes in the conference, and desireth to know the name of him who blessed him. No doubt but hee knew before that it was the Lord, otherwise hee had not sought a blessing from him. It standeth not with the nature of faith, to pray to any in whom wee beleene not. By this question hee attaineth not to any new knowledge; for he who blessed him, refused to tell his name: But *Iacob*, by calling the place *Peniel*, as afterwards followes, plainly declares, hee knew it was the Lord. So then this asking imports not that *Iacob* did not know it was the Lord that had giuen him the blessing: Onely it  
decla-

declareth an earnest desire of *Iacob*, to haue had a more familiar reuelation of the Lord to him: which I thinke hee did of a good minde and intention: such as *Moses* had when hee desired to see the face of GOD. Yee see, all our good intentions are not alway approued of the Lord. With his good intention there is joyned a piece of curiositie, that he will haue more knowledge of the Maiestie of God, then the Lord thought expedient to communicate vnto him; otherwise the Lord had not denyed it to him.

To seeke a greater perfection of knowledge, where the Lord offers it, is very commendable: but to aspire to know that, which God will not teach and namelie to search out that Maiesty farther than he pleaseth to reueale himselfe, is curiosity and presumption worthy to bee damned. Hee that searches, *Quantus sit Deus, & qua illius mensura, & qualis essentia, talia sciscitanti sunt periculosa, & qui rogatur complexa; & talium medicina est silentium.* To aske the quan-

Especially not to search out the diuine Maiestie, further than it is reuealed to vs in the word, *Basil. de mart. Mar*



## IACOBS wrestling

Iudge.

quantity and measure of God, or what is his essence, such questions are perilous to him that asketh, intricate to him that is asked, and are best answered by silence. There bee names whereby the Lord expresseth himselfe to vs according to our capacity: But as for his proper Name, it is himselfe, it cannot bee comprehended. *Why askest thou my Name which is wonderfull?* And from this curiositie, *Iacob* here by Gods reproofe is restrained. This sin with our nature, wee haue drawne from our first father *Adam*: the knowledge wherewith God indued him, contented him not, hee aspired higher, and sought to be equall with GOD in the knowledge of good and euill. And that this poyson from *Adam*, is propagate to his posterity, doth daylie appeare among the common fruites of our corruption: for either wee are carelesse to learne those things, whereof he hath offred himselfe a teacher; or else vve are curious searchers of those thinges which the LORD hath kept secret and hidden from vs.

There-

There are two points of knowledge most excellent and needfull for man; the first, *to know God, and him whom hee hath sent, for herein consists eternall life*: the second is, to know our selues, and the state of our owne consciences. But such is the vanity of the minde of man, that with *Adam* hee had rather eate of the tree of knowledge, than of the tree of life, and delighteth to bee well read in any booke, rather than in the booke of his owne Conscience. And yee may marke in the carnall professors of this age, that if at any time they begin to speak of Theologie, then doe they handle diuine things in an hellish manner, altogether *inexpert in the words of righteousness*, and hauing no skill to *speake the language of Canaan*: Or else they talke profanely vpon that which God hath reuealed, insilting most in points of doctrine least profitable for them, or then curiously they enquire for that which God hath concealed from them, not remembering that warning of *Moses*, *Secret things are for the LORD, but*

I

things

2 Points  
of neces-  
sary know-  
ledge,

Yet ne-  
glected by  
*Adams*  
sons, who  
desired ra-  
ther to  
eat of the  
tree of  
knowledg  
then of  
the tree  
of life.



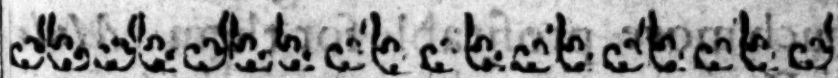
This curi-  
osity brid-  
led and  
reproved.

Rom.  
Cyril. Ca.  
techism. 6.

things reuealed are for vs and our Chil-  
dren.

This curious demand of *Iacob*, is an-  
swered with a gentle refusall, *Why as-  
kest thou my Name?* The interrogatour  
strives to send *Iacob* within himselfe,  
that by a new tryall taken of his speach  
within his owne minde, hee might see  
how vnecessary and vnprofitable his  
petition was. After this maner it is cus-  
tomable to the Lord, to rebuke the fri-  
uolous curiosity of his own childrē, that  
wee may learne to bee sober; and not pre-  
sume aboue that which is written. *In his  
qua de Deo dicuntur, maxima est scientia.  
ignorantiam fateri; terram inhabitas &  
terra fines ignoras, quomodo conditorem  
terra comprehendes? animam habes cuius  
facultates enumerare non vales, stellas vi-  
des, quas numerare non potes; numera prima  
illa qua vides, & tunc Illum, qui non ap-  
paret, enarra;* In those things which con-  
cerne the diuinity, it is a great know-  
ledge to acknowledge our ignorance:  
Thou dwellest in the earth and knowest  
not the borders thereof, how then shalt  
thou

thou comprehend him who is Maker of the earth? thou hast within thee a soule, the faculties wherof thou art not able to enumerate; thou seest the Stars, and canst not tell the number of them: begin first, and reckon on those things which thou seest & then, if thou canst, Him that is not seene. Let vs therefore restraine our selues from such idle speculations; and if others spare not to proue vs with the like of these rash and perilous questions, which I haue condemned, then remember with Basil, *Talium optima medicina est silentium.*



## CHAP. XXV.

The Lord sometimes refuseth to giue that which his Children seekes, that hee may giue them other things more conuenient for them.

Yet it is to bee marked, that albeit he refuse to tell *Iacob* his Name; yet hee refuseth not to giue *Iacob* his blessing sometime the Lord granteth his



children their desires, because hee sees it is for their weale. Other times hee refuseth them, and that also for their weale: but whether hee say yea or no to their petitions, hee workes alway in mercy towards them. Hee granted flesh to the children of *Israel*, because they sought it, but therewithall his wrath fell vpon them: of the which it is euident that sometime hee granteth men their petitions because he is angrie with them: others againe, hee refuseth, because hee is mercifull to them, denying vnto them that which they craue; but granteth another thing which is much more profitable for them. *Mul- ti Deo irato exaudiuntur, multis propi- tius Deus non tribuit quod volunt, ut quod utile est tribuat.* The Apostle *Paul* beeing buffeted by the Angel of *Sathan*, besought the LORD thrice: that hee might be deliuered from him, he receiued a refusall of that which hee sought, and yet the Lord left him not destitute of comfort: *Sapè multos Deus non exaudit ad voluntatem, ut exaudiat ad salutem.*

*Aug. de o-  
mita. Ecc.  
cap. 19.*

*Bernard.*

*salutem.* In the first of the Actes, the Disciple asked a question of Christ: *Wilt thou 'at this time restore the Kings dome to Israel?* But what answer receiued they? A plaine refusall: *It is not for you to know the times and seasons: yet hee promisseth to them a better thing; but yee shall receiue power of the holie Ghost.*

*Acts 1.*

O happie exchange! let it bee vnto vs, O Lord, according to thy Word; denie vs, O Lord, any thing thou wilt: but neuer deny vs thy holy Spirit, that it may lead vs vnto all truth, so long as we remaine here; and in the end may bring vs vnto the sight of thy joyfull Face. Let vs giue vnto the Lord this glory, that he is our mercifull Father, not onely when hee granteth, but euen when hee refuseth some of those things which we desire. It may well stand, that being diseased, thou dost seeke of the Lord. bodily health, and seekst it too with this restriction, If it please him: and yet thou obtainest it not, the Lord thinking it good to keepe thee vnder

*And this is a happy exchange, wherevnto wee should heartilie agree.*

*Bodilie sicknesse hath cha- sed many to their soules health.*



Riches re-  
fused to  
some of  
Gods chil-  
dren for  
their grea-  
ter good.  
Cyp lib. 2  
Epist. 2

Bern. super  
Mat. 16  
Ecce nos re-  
linquimus  
omnia.

a sicke body, to the end hee may restore vnto thee health of thy soule; for so may yee read in the Gospel. that many beeing moued by bodilie diseases, who otherwise were not minded to come vnto Iesus Christ, haue found in Him health both of body and soule. It may also fall out, that thou dost seeke from the LORD temporall riches, and that conditionally, if it please him for a benefit that thou bee not burdenous vnto others: and yet the LORD thinkes it more expedient to refuse thee, lest riches should bee a snare vnto thee; for vnto many they are but *speciosa vincula quibus alligantur, & à quibus possidentur, magis quam possident.* beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their prosperity and riches becomes their ruine; so corrupt is our nature, that the same gifts which should draw our hearts after the Lord, are allurements to turne them from him: *Facile enim cor humanum omnibus qua frequentat, adheret, adeo ut vix aut nunquam sine*

*sine amore valeant possideri:* For the heart of man cleaueth very easily vnto that wherewith it is acquainted; so that hardly or neuer can wee possesse the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they doe not take vs from him. Let vs therefore commit the successe of our prayers to the Lord, let vs not presume to limit the holy One of Israel, being alway comforted with this, that if the Lord deny vs that which wee would haue, hee will giue vs another thing which is more expedient for vs.



## CHAP. XXVI.

*How Iacob sheweth himselfe thankfull to GOD for his benefits receined, in two things.*

*Verse. 30. And Iacob called the name of the place, Peniel, &c.*

**T**He conference betweene the Lord and Iacob being ended, *Moses* now makes



makes mention of *Iacobs* thankfulnesse, which hee declareth in two things: first hee impones such a name to the place as might stand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendreth himselfe obedient, not regarding any danger that might bee before him, trusting vnto the word of the LORD, hee goeth with courage forward in his journey.

First, I say. hee impones a name to the place, and calleth it *Peniel*, the face of God: hee giueth the reason, *because I haue seene the face of G O D, and my life is preserved.* Seeing the Lord (will hee say,) hath showne me this mercy, that I haue seene his Face, and am not confounded, I will neuer burie it in vnthankfulnes; and therefore that it may bee remembred of the posterity, I call the place by the name *Peniel.* *It becommeth* (saith the Psalmist) *upright men to bee thankfull.* Seeing all good things come of God, it is good reason the praise of all should returne vnto him: as the waters that come secretly from

Such thank  
fulnes be-  
comes the  
children  
of God.  
*Psalm.*

*Proverb.*

from the sea thorow the veines of the earth, retorne againe in their troughs publikly vnto it: So euery good thing which the secret blessing of God hath conuayed vnto vs, by publike praise should againe retorne vnto him. If we haue gotten comfort from the LORD, wee should giue vnto the Lord his glorie. And it is the manner of the Children of God, they cannot rest contented, when GOD hath refreshed them with his mercies, till the Lord get his owne praise. And thereof it commeth that they erect publike monuments and memorials, or at the least send out publike thanksgiuing for those mercies which God priuately and secretly hath bestowed vpon them.

But as for the wicked, they swallow vp the benefites of God in vnthankfull obliuion: If the LORD increase their wealth and prosperity, they sacrifice to their owne net as though their prouidence and wit had done it: And if hee doe preserue them from dangers: they impute their diliuerance to their Idole:

they

The great  
vnthank-  
fulnesse  
of the  
wicked.



they make their mouth to kisse their hand, as if their owne arme had saued them. Thus are they like vnto that salt sea, wherinto *Jordan* floweth, it swalloweth vp all the water of *Jordan*, but waxeth no greater; neither yet doe the salt and bitter waters thereof become sweeter: for all that the wicked receiue from the LORD, their olde sent remaineth in them, they are not the better, neither is their heart enlarged to praise him. They doe tak from the Lord, without giuing againe, like barraine and vnprofitable ground, that deuoureth seede, and renders nothing, and therefore is neere vnto cursing, whose end is burning. Learne therefore, O man, to be thankfull to thy GOD: euery benefit that thou hast receiued, that increaseth not thy thankfulness, shall assuredly encrease thy judgement. *Quem enim beneficia accepta meliorem non reddunt, is certe etiam grauius supplicium commeretur*: hee whom benefits receiued make not the better, doth assuredly thereby demerit heauier punishments.

Heb. 6.

Chrys. de  
Sacer. lib. 4.

Wee

Wee are next to consider, how it is that *Iacob* accounts it a great mercy that hee hath seene God, and yet his life is preserved, seeing the Lord *is the God of comfort*, how is it, his presence should bring a terror vnto men? It is his countenance that makes glad the heart: whē he hides his face, the creature is troubled; but whē he sends forth his spirit, they are created, and the face of the earth is renewed, *When thou didst hide thy face, (saith David) I was sore troubled.* How is it then that *Iacob* heere should say, that the sight of the face of GOD causeth death, & that his countenance should confound man? *Adam* in Paradise in the state of innocencie was familiar with God, he saw and heard the Lord, and was comforted: from whence then cometh this change, that man cannot see the Lord and liue? Surelie, the fault is not in the Lord, his countenance is the wel-spring of life: *He is the Father of light, and the GOD of all consolation.* The fault is in vs, in our sintull and peruered nature. Faulty and weak eyes

How it is that the sight of God terrifies man seeing he is the God of comfort?

*Ps, 104.29*

The cause of this is not in the Lord, but in our sins



eyes cannot behold the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmity which is in themselves: Euen so sinfull men cannot see the LORD without feare, not for any fault in the Lord, who is mercifull and gracious, but for that peruerse disposition which sinne hath wrought in our selues. This made the Israelites to tremble, when they heard him, and made that holy Prophet *Esay* cry out, *Woe is mee*, when hee saw but a similitude and representation of his Maiesty: who then may abide that Maiesty in it selfe?

*Exod. 1*

*Esay 6*

Sin therefore is to bee removed, if wee would see the Lord with joy.

These three pillars of the Church, *Peter, James, and Iohn*, fell down to the ground astonished at a small manifestation of his glory, the brightnesse of his glorious Face shining like the Sunne, confounded them, and how then should they beare the glory of his diuinitie? And in vs it is this same sinfull nature, which only hinders vs from the sight & familiarity of our God. What then shall we doe but embrace the counsell of the

Apo-

Apostle S. Iohn? *Whosoever hath this hope in himselfe (namely, to see GOD) purgeth himselfe even as God is pure. Wee must remoue our sinnes, and draw the powers of our soules to some neerer conformity with the Lord, if so bee we hope to dwell with him. For without peace and sanctification, none can see the LORD.* 1 Iohn 3.

Heb. 12.

In what sense saith Iacob, hee saw the face of GOD?

But heere againe it is to bee asked, how sayes Iacob, he saw the face of God; seeing the LORD gaue Moses this answer when hee sought a sight of his face; *No man can see me and live.* And we know that Iohn the Baptist sayth, *No man hath seene God at any time, but the Sonne who is come from the bosome of the Father, he hath reuealed him.* How is it then, I say, that Iacob heere saith, *I haue seene G O D face to face?*

I answer that this is spoken in comparison of other visions and reuelations, made to Iacob before. His meaning is no other, but that hee had now seene the Lord by a more excellent and notable manner of apparition than euer



Neuer any  
man on  
the earth  
saw the  
Lord as  
hee is

uer hee had scene before. And where *Moses* is said to haue scene the Lord face to face, this is only spoken in comparison of *Moses* with other Prophets, who had not so cleere a reuelation of the Maiestie of GOD, as *Moses* had: this is euident out of the Lords owne words: *If there bee a Propbet of the Lord among you, I will bee knowne to him by a vision, and speake to him by a dreame: my seruant Moses, is not so, who is faithfull in all mine house: to him will I speake mouth to mouth, not in darke wordes, and hee shall see the similitude of the Lord.* Yea, let no man thinke because of these words, that any of the fathers saw the Lord as hee is; thou canst not see the Sunne as it is. Hee that a farre off lookes to the Sea, sayes truely that hee hee scene the Sea: But what is it that hee sees, in respect of that which hee seeth not? yea, wee cannot see a mortall man as hee is; and how then shall wee see the Lord as hee is? If the Fathers had scene the Lord as hee is, than all the Fathers had scene him in one manner

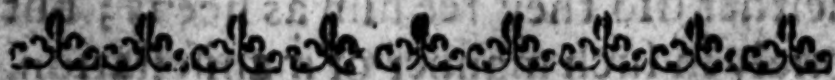
manner of way ; because God in himselfe is one simple & vndiuided essence : but they saw him many maner of ways, in diuerse formes and apparitions : to *Moses* hee appeared in a fierie bush ; to the *Israelites* in a cloud ; to *Elias* in a soft and calme aire ; to *Esay* in another manner of vision : all which doe prouethat hee shewed not himselfe, neither did they see him as hee is ; but onely in such manner of manifestation, as the .L O R D thought most expedient for the time.

But what speake I of the sight of G O D on the earth ? Wee shall not see him as hee is in the heauens. For euen those holy Angels which stand about his Throne, are described vnto vs, couering their faces with their two wings, witnessing thereby, that there is a God of a more infinite glory, than they are able to comprehend. And no maruaile, for euey creature, Man or Angel is finite, a vessell of limited and definite bounds : Now sure it is, that no infinite thing can comprehend that

Neither shall wee see the Lord in heauen as hee is, and why ?



that which is infinite, *that peace of God* promised vnto vs, *passeth all vnderstanding: and these things prepared for vs, are such as the heart of man cannot vnderstand.* What then shall we thinke of him who prepared them? Must not his glorious Maiesty, by infinite degrees surepasse the reach of our vnderstanding?



## CHAP. XXVII.

*What sight of GOD wee shall haue in the Heauens.*

**Y**ET I speake not this to take away that sight of God, which wee shall haue in the heauens, It must bee true which the Apostle sayth, *Wee shall see him as hee is*, it beeing vnderstood with these restrictions: First, the sight of God, which wee shall haue in heauen, shall bee perfect in respect of vs; the Lord shall dwell in vs fully, and replenish euery power and faculty of soule and body with his joyfull presence.

Hce

Hee shall fill my whole minde with his Light, no darknesse shall bee left in it, he shall quicken my whole heart, no more deadnesse shall bee in it; and the whole affections shall bee replenished with his peace and joy. Now the Lord dwels in vs, but hee fills vs not. We are yet hungry and thirsty: Wee know but in part, but in the Heauens wee shall be filled perfectly with that presence, *wherein is the fulnesse of ioy*, the LORD shall then bee *all things in all vnto vs.*

Now the greatest measure of the sense of mercy, is called by the Holy Spirit, *a tasting; taste and consider how gracious the Lord is*: but there is promised vnto vs a full satisfaction, *Ye shall be satisfied: inebriabor et uertate domus tua.* I call this sight perfect in respect of vs, the Lord shall fill all that is in vs: Wee shall desire no more, but wee shall not be able to comprehend all that is in the Lord. *Augustine* expresseth this by a proper similitude; for he compares the godly in the heauens to vessels cast into the sea: were they neuer so large, they

It shall be  
a perfect  
sight in  
respect of  
vs.



shall be filled full of water ; and yet that which they contain, is nothing in comparison of that great abundance which is about them. so euery godlie man glorified in heauen, shall bee fully filled with Gods cōfortable presence<sup>1</sup>, so that hee shall know no want, and yet shall hee not be able to comprehend that infinite majesty, and peace, and ioy, and glorie of the incomprehensible GOD. Therefore, said I, that in respect of vs, wee shall haue in the heauens a perfect sight of God, that is, so farre as wee can bee capable of him, *Mensuram plenam, & superfluentem tunc dabit in sinus vestros*: a good measure, prest and running ouer (saith our Saviour) shall be then giuen into your bosomes.

Luke

<sup>2</sup>  
It shall be  
an immediate  
sight.

Secondly, that sight of God, that in heauen wee shall enioy, shall bee immediate : and this is such a sight, as none can vnderstand till wee get it. Yet to make it as plaine as we may, let vs compare it with that which wee haue heere in earth. The sight that now we haue of God, is as through a glasse or a vail, that

is, by mediate reuelations. Now wee know him by seeing him in his creatures: wee know him by hearing him in his Word: Wee know him also euen in the earth by spiritua! meditation, that begetteth some secret sense of his mercy: yet all these are a walking by faith, not by sight; at the least but a dark sight of God, & through couerings: but in the heauens wee shall see him, not by halues, but by an immediate sight: which wee shall then best vnderstand (as I said) when wee shall attaine vnto it. The Lord of his mercy purge and prepare vs in time, and then hasten that day wherein wee shall see him.

And yet because eternall life must be begunne on the earth, and that it is not possible wee can see G O D in the heauens, vnlesse we haue first seene him in the earth; let vs take heed vnto those three things whereby wee may attaine vnto the sight of God. First, remember that God without his own light cannot be seen: the eye suppose it be an organ, of sight, were it neuer so quicke, seeth

No sight of God in heauē, except first wee see him in earth, and herevnto 3. things are required. The light of his Word,



*Psalm**Peter*

A simili-  
tude and  
conformi-  
ty with  
God,

nothing in the darke; the Sunne without the Sunne cannot be seene: farre lesse can the Lord be seene without the Lord. *In thy light* (saith the Psal.) *shall wee see light.* If therefore wee would begin to see the LORD, *let vs walke in his light*, making his word a Lanthorne to our feete; in all our wayes taking heed vnto it, as vnto a most sure word, and a Light *shining in darknesse*, therewithall ioyning to the Lords prayer, *Open mine eyes, that I may see the wonders of thy Law.*

Secondly, wee must remember, that wee cannot see God without some similitude and conformity with Him. Therefore, saith Christ, *Blessed are the poore in spirit: for they shall see GOD.* Among all the members of the body, none can see the Sunne, but the eye because of some similitude that is betweene them. For as GOD hath set *εἰς μέγαν κόσμον* in the great world, the Sunne and Moone in the firmament as instruments of light to serue it: So hath hee placed *εἰς μικρόν κόσμον* in the  
little

little world, (which is Man) two eyes in the highest part of the body, as Organes of light to serue him. But the eye beeing any way troubled or offended, as wee see by experience, abhorres the light, wherein it otherwayes delightes: and after the same manner the minde of man polluted with sinne, neither can nor dare looke vpto the Lord. *Oculus cordis perturbatus auertit se à luce iustitia, non audet eam contemplari.* The eye of the heart being perturbed (saith *Augustine*) turneth it selfe away from the light of righteousness; and dares not behold it. And to the same effect hee saith in another place; *Male vivens do, videri à Deo potes, vid re Deum non potes: bene autem vivendo, & videris & vides.* If thou liue an euill life, thou shalt bee scene of God, but shalt not see him; but if thou liue a good life, thou art not onely scene of him, but thou mayst also see him. So necessary is this conformity with God by sanctification, that without it we cannot see God.

Thirddly, to the sight of GOD, there

*August.  
serm. 18.*

*August.  
serm. 10.*



3.  
Attention  
and confi-  
deration.

is requisite attention & consideration, a meeke and quiet spirit, a heart stablished by grace, separated from other things and fixed on the Lord. *Oculus circumactus non videt etiam quae ante se sunt*: a wavering and reeling eye, sees not those things which are before it; and an unstable minde, tossed to and fro with restles cares & perturbations, is not meet to see the Lord. When the Lord appeareth to *Eliab*, there went before him a mighty wind, an earthquake and fire; but GOD was not in any one of them: he followed in a soft still voyce; to teach vs, that wee must haue meeke, settled and pacified spirits, if we looke that God should bee familiar with vs; and wee must set the eyes of our soules stable & fixt on the Lord, attending on his shining mercies, like the eyes of seruants on their masters, euen vntill the Lord haue mercie vpon vs. These are the principall helps, whereby the sight of God is beguine in earth, which will bee perfected in Heauen.

Chap.



## CHAP. XXVIII.

*The other thing wherein Iacob shewes his thankfulness, is his obedience.*

*Ver. 31. And the Sunne arose to him.*

**T**HE other thing wherein Iacob uttereth his thankfulness, is in the obedience hee giues to the Lords calling; walking on in the journey which God commanded him. Without this the other had beene nothing: For except wee obey and serue the LORD in our callings, doing that which is commanded vs. wherein can wee be thankful to him? And truely there is no better token that we haue beene refreshed by the countenance of God, who is the strength of his people, then this, if with boldnesse and spirituall courage wee follow him whereaway hee calls vs, albeit wee should finde neuer so many impediments before vs.

But it is to bee marked, *Moses saith*



*Jacobs*  
wound  
maks him  
not giue  
ouer his  
journey.

And the  
wounds  
which the  
godly re-  
ceiue in  
the spiri-  
tual com-  
bat, make  
them stro-  
ger and  
more cir-  
cumpect.

hee halted as he went on in his iourney. This is the marueilous working of the Lord, no doubt, that *Iacob* beeing hurt in the night & his thigh-bone disioyned, yet walks vpon it in the morne, and the hurt which he receiued of the Lord stayes him not from going forward in the iourney which the Lord inioyned him. Wee shewed before how the children of God in their wrestlings doe in such sort preuaile, that they get no victory without a wound: who can say he hath so fought against Satan and sinne, that he hath not oftentimes beene buffered by Satan, and wounded by sinne? yet such is the gracious dispensation of the Lord, that as *Jacobs* hurt made him not giue ouer his iourney, but rather confirms him to goe forward with greater boldnesse, now halting on one thigh, than before when hee went vpon both strait: So the LORD doth so dispense the spirituall battels of his children, that out of their manifold buffets and wounds which they receiue in this warfare, hee workes in them a greater hatred

hatred of sin, and loue of righteousness, a greater attention and circumspection in all their wayes, and a greater seruencie and zeale to run out the race which is set before them, and to renew the battell against Sathan and sinne.

And this wee may see clearely in *Dauid*, who after his adulterie and murder, being renewed by repentance, riseth again with a greater hatred of sin, and more earnest desire of mercy, than euer hee had before. And did not *Peters* fall bring foorth in like manner the like fruits in him, that he sheds teares now more abundantly than any time before? hee now stands boldly to confesse the Lord Iesus before the Councel, whom before hee had denyed before a damsel. and in all the rest of his life hee shewes himselfe an example of godly zeale, labouring to confirme his brethren by a good conuersation, whom before hee had offended by his stumbling and falling. Thus the Lord by some one sinne wherein hee suffereth his children to haue experience of their weakenesse, wakeneth

Example  
hereof in  
*Dauid* and  
*Peter*.



wakeneth them to a narrower inquisition of their sins. For a smal paine in the head, men run not to the Physiciō, nor to the water for a light spot in their garments; but if the defilling bee great, then wee doe take occasion thereat to wash away euen the smallest spot that is in them; so the godly, when oftentimes they passe ouer small sinnes without remorse, the LORD permits them to fall into greater, that so they may be moued to mourning, and hasten to an earnest reformation of all.

This commeth not of goodnes in vs, but of the Lords marueilous dispensation.  
*Aug. ad Bon fac. lib. 3 cap. 7*

Where wee are not to thinke that this commeth of any goodnesse that is in vs, or in sin which we haue brought forth, but of the excellent wisdom & goodnesse of GOD: *Deus enim summus est medicus, qui bene novit, uti etiam malis:* For GOD is that great Physition, who can vse to good euen those things which are euill: and it doth (saith the same Father) more aduance the glory of Gods goodnesse, *etiam de malis bene facere, quàm mala esse non sinere,* euen to draw good out of euill, rather than that hee

hee should suffer euill not to bee. Thus the Lord our GOD maketh all things serue and worke for the best to them that loue him: So as euen the wounds which wee receiue in spirituall wrestlings, may well worke in a greater humiliation, but shall not confound vs, so that wee leaue not off the race and course to our heavenly Canaan. Wherein if wee cannot alway runne in the strength of the Spirit with *Eliab*: yet let vs by Gods grace endeouour to halt forward with *Iacob*; at least creepe forward towards our heavenly Father, as his little Babes and Children, who are but yet learning to walke, proceeding alway from strength to strength, till we appeare before the face of our God in Syon. Wherevnto the Lord that is the Author & finisher of our Faith, the beginner & perfecter of our Saluation, bring vs of his great mercy in Christ Iesus. To whom with the Father and the holy Spirit, bee all praise, honour, and glory for euer and euer, *Amen*.

FINIS.



Star x Calleton



*A*  
CONDVIT  
of Comfort.

*Full of sweete Consolati-  
ons for all those that desire  
the comfortable sweet-  
nesse of Iesus Christ.*

*Written by that worthie man, Ma-  
ster William Cowper Minister  
of G O D S Word.*

*The ninth Impression.*

Corrected and amended : With  
*some Prayers to bee vsed in priuate*  
Families heerevnto added.

Printed at *Edinburgh*, by the Heires  
of ANDRO HART. 1632.



216

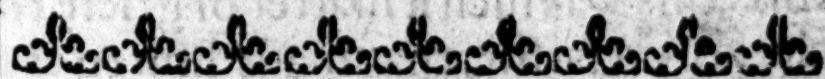
OS A



Plum of 1700  
Box 116 pp



# A CONDVIT of Comfort.



Rom. 8. 28

*Also wee know that all thinges worke together for the best to them that loue God; euen to them who are called according to his purpose.*

*Mine helpe is in the Name of the Lord.*



His Chapter may bee conueniently tearmed a *Compend of Christian consolation*: For whereas many kinds of comforts are dispersed throughout the whole Scriptures for the strengthening of the man of God; some of euery kinde, are here gathered together in one, and like chosen



The sum  
and diuisi-  
on of this  
Chapter,  
*Rom. 7. 24*

*Esa. 31. 15.*

*2 Cor. 4. 9.*

chosen flowers picked out of the word of GOD, are knitte together in one bunch, and presented to thee who art a Christian.

There are two thinges onely, which trouble vs in this life. The first is the remanents of sinne in our corrupt nature: this was such a matter of grieve to the holy Apostle, that made him to cry out; *O miserable man that I am, who shall deliuer mee from this bodie of death?* So vnpleasant was it to him, to liue in that bodie wherein hee found the motions of sinne rebelling against the law of God. And if the Apostle accounted this burden so weightie to him, alas how should wee complaine? and what cause haue wee with *Ezechias*, to walke weakely in the bitternesse of our soules all our dayes, in whom the life and power of that sinning is farre lesse restrained? Yet lest wee should bee so cast downe with the sense of sinne, that wee despaire and perish, beeing swallowed vp with grieve; The LORD furniseth vs with many comforts against it,

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ther  
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is as  
Lord  
trees  
vnder  
sweet  
tent  
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Christ  
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in man

it, from the beginning of this Chapter to the middest of the 17. Verse, The other thing which may discourage vs, is the manifold troubles that follow vs in following Christ.

For the Church of GOD on earth, is as a Lillie among Thornes, and our Lord Iesus, as an Apple-tree among the trees of the Forrest. If wee delight to sit vnder his shadow; and if his fruite bee sweete in our mouth, wee must be content to walke toward him through manie sharpe afflictions: therefore are wee commanded not onely to suffer afflictions, as the good Souldiers of Iesus Christ, but also to rejoyce in tribulations: and if wee cannot attaine to that perfection, at least, to count it exceeding ioy, when wee fall into diuerse tentations; yet because no chastisement is sweete for the present, it hath pleased the LORD, of his Fatherly indulgence and pittie towards our weaknesse, to season the cup of our bitter griefs with his sweete comforts; which as hee doth in many other parts of holy Scripture.

L

fo

Gal. 2. 2.

2 Tim. 2. 3.

Rom. 5. 3.

Iam. 1. 2.

Heb. 1. 2.

Heb. 12.

Cowper, ..



Can. 2. 4.  
Cant. 5. 1

So especially from the 17 verse of this Chapter to the 30. wherein the Apostle abounds with consolation, shewing himselfe a faithfull steward in the house of God, most carefully to lead as it were by the hand the weary sons and daughters of the living God, into the wine-cellar, there to refresh and stay vs with the flagons of his wine, and to comfort vs with his apples, to strengthen vs with his hid Manna, and to make vs merry with that milke and honey, which our immortall Husband Iesus Christ hath provided for vs, to sustaine vs, that wee faint not through these manifold tribulations, wherewith wee are compassed in this barren wilderness.

That this is the Apostles purpose, and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end; wherein hee drawes all that he had said, into a short summe containing the glorious triumph of a Christian ouer all his enemies: The tri-

triumph is first set downe generally in the 31. Verse. *What shall wee say then to these things? If God bee with vs, who can bee against vs?* Thereafter hee parts this generall in two; there is (would he say) but one of two that are against vs, either sinne or affliction. As for sinne, hee triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of Gods chosen? It is GOD that iustifieth, who shall condemne? It is Christ who is dead, or rather who is risen againe, who is also at the right hand of God and makes request for vs.* As for affliction, hee begins his triumph against it, Verse 35. *Who shall separate vs from the loue of Christ?* his answer mounts vp by a gradation, *will tribulation or anguish doe it? Yea, will death it selfe doe it? or that which is more, will principalities and powers doe it?* vers. 37. *In all these things wee are more than Conquerours through him that loued vs.* Thankes bee giuen to God, who alwayes makes vs triumph in our Lord Iesus Christ.

Now, in this verse, as Iacob gaue his



sonnes his greatest blessing in the last roome ; so the Apostle giueth to Christians his greatest comfort in the last roome , whereof this is the summe: our afflictions are so farre from beeing prejudiciall to our Saluation ; that by the contrary , through the Lords maruelous working , they tend to the advancement thereof , and hee enlargeth the comfort. Not onely afflictions , but all *other things worke for the best together to them that loue the LORD.* The partes of the Verse are two : The first containes the comfort, the second, a description of the persons to whom the comfort appertaineth. Now I come to the words.

Our troubles are many, but our comforts are more than our troubles.

*Psal. 31. 19*

*Also: that is, besides all the comforts which I haue giuen to you before, I giue you yet this further: Learning vs, that albeit our troubles bee many: yet, our comforts are more: Many (saith David) are the troubles of the righteous: but the Lord deliuereth them out of all: As if hee would say: For euery trouble, the LORD hath a seuerall deliuerance.*

Euery

Euery temptation (saith the Apostle) hath the owne issue. Euery horne that riseth against vs, to push vs, hath attending vpon it an hammer to repressle it, (saith the Prophet.) *Esau* mourned vpon his father *Isaac*: although he was profane, yet hee cryed pittifullv, *Hast thou but one blessing, my father?* But wee (with the holy Apostle) may blesse our heauenly Father, who comforteth vs so in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abounde through Christ: not one, but manifold are his blessings; and the store-house of his consolations can neuer bee emptyed. The Lord our God hath not dealt niggardly nor sparingly with vs; but a good measure of consolations pressed downe and running ouer, hath hee giuen to vs in our bosome, his Name bee praised therefore: and yet now little is all this that wee now receiue in comparison of those inestimable ioyes of God that he hath prepared for vs: the like whereof the eye neuer saw, the eare

*Zach. 1. 21*

*2 Cor. 15*

*Luk 6. 38*

*1 Cor. 2. 9*



new r heard of, and the heart cannot vnderstand. Surely, the greatest measure of comfort that wee haue in this life, is but the earnest-penny of that principall which shall bee giuen to vs heereafter. If the earnest bee so great, what shall bee the principall? If the first fruits of the heavenly Canaan bee so delectable, how shall the full masse thereof abundantly content vs, when wee shall behold the face of our G O D in righteousness, and shall bee satisfied with his Image; when we shall be filled with the fullnesse of ioy which is in his presence, and with those pleasures which are at his right hand for euer more?

*Psal 17.15*

*Psal. 16.11*



### CHAP. XXII.

*The Priuiledges of a Christian cannot bee knowne of them who doe not possesse them.*

**W**Ee know. If thou ponder the Apostles words, you shall finde that

that by an Emphasis hee restraines this knowledge to the Children of G O D, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A naturall man cannot understand the things that are of God.* The Gospel is wisdom indeede, but wisdom among them that are perfect. Every article of our Faith, and point of Christian Doctrine; every priuiledge of a Christian is a Mystery; therefore no maruell that the Gospel bee foolishnesse to the naturall man who perisheth. And this doth draw vs to consider that the excellent thinges of Christianity can bee knowne of none, but of those that possesse them. The value, or rather vanity of earthly Jewels, hath beene better knowne of some that neuer enioyed them, than of them who possessest them: but the Jewels of Gods Kingdom, such as Peace, Righteousnes, Ioy in the Holy Ghost, can bee knowne of none but of the Christian onely, who enioyes them. The new name given to

2 Cor. 2. 14  
15

1 Cor. 2. 7  
1 Cor. 2. 6.



*Reue. 2. 17*

*Psal. 34. 8.*

*Act 26. 24*

the Christian, who can know but hee that hath it? And none can know what is the sweetnesse of hid Manna, except hee taste it: therefore saith the Psalmist, *Taste and consider how gracious the Lord is*; telling you, that the graciousnesse of the Lord cannot bee considered by him who neuer did taste it. If you goe to speake to a worldling of inward peace, of spirituall ioy, or of the priuiledges of a Christian; you shall seeme to him a Barbarian, or one that speaketh a strangelanguage, which hee vnderstandeth not; or if he himselfe speak of them what hee hath learned by hearing, or reading; yet shall he speake like a Bird, vttering voyces which shee vnderstandeth not. As a brute beast knoweth not the excellencie of mans life, and therefore delighteth himselfe with hay and prouender, seeking no better; because it knoweth no better: So the naturall man knoweth not the excellency of a Christian, and therefore disdaineth him, counting him a foole, a mad-man, and the off-scumme of the world: Hee  
 taketh

taketh the dung of the earth in his armes for his inheritance: let him haue the portion of *Esau*, that the fatnesse of the earth may bee his dwelling place: Let his wine and his wheat abound to him, hee cares for no more: hee knowes not what it is to haue his soule made glad with the countenance of God. This is your miserable conditions, O ye wretched worldlings; yee are cursed with the curse of the Serpent; yee creepe, as it were, on your bellies, and licke the dust of the earth all the dayes of your life; yee haue not an eye to looke vp to heauen, nor a heart to seek those things which are aboue: Most fearefull is your estate, wee warne you of it; but it is the LORD who must deliuer you from it.

This resolute knowledge is the mother of spirituall courage, constancie, and patience: Therefore the Apostle vrgeth it in this place, that the Christian may bee made thereby strong and patient in tribulatiō. And indeed what needes hee feare in the euill day; yea, though

1 Cor. 4. 13

Gen. 27. 39

Psal. 4. 7.

Gen.

Gala. 3. 1.

Resolute  
know-  
ledge is  
the mo-  
ther of  
patience,



Psal. 42.

Reue. 4.

Psal. 37.

though the earth should bee remoued, and the mountaines fall into the midst of the sea, who knoweth that the Lord sitteth on his throne, hauing the whole world as a glassie sea before him, governing all the altering changes and euent of things therein to the good of them that loue him? Oh that we had profited so much in the School of Christ all our dayes, that without any doubting, or making any exception, wee could beleue this which here the Apostle layeth for a most sure ground of comfort, that so wee might change all our thoughts and cares into one: namely how to grow in the loue of God, that in a good conscience wee might say to the Lord with *Peter*, *Lord, thou knowest I loue thee!* And as for the rest of our feares, griefes, & temptations, which many times doe so compass vs, that to our judgements wee can see no out-gate: cast all the burthen of them vpon the Lord, who careth for vs; and hath giuen vs this promise for a *Prantunire*. *All comes for the best.*

The

The Souldier with courage entrench in  
to the battell, vnder hope to obtaine  
the victory: The Mariner with bold-  
nesse committeth himselfe to the stor-  
mie seas vnder hope of vantage: And  
euery man hazardeth in his calling, and  
yet are they all but vncertaine ventu-  
rers, and know not the end: But the  
Christian *runnes not as vncertaine; but*  
*as one sure to obtaine the Crowne:* for hee  
knowes, that *the God of peace shall short-*  
*lie tread Sathan vnder his feete.*

1 Cor. 9. 26

Ro. 8. 20

What then? shall he not with courage  
enter into that battell, wherein hee is  
made sure ere euer hee fight, that all  
the warriors of Iesus shall become *more*  
*than Conquerours through him?* If we will  
onely stand still, wee shall see the salua-  
tion of the Lord. Gedeon and his three  
hundreth fought against the great host  
of Midian without feare, because hee  
was sure of victory. David made haste  
and ran to encounter with Goliath, be-  
cause hee was perswaded, the LORD  
would deliuer him into his hands. The  
Israelites feared not to enter into the  
flood

Rom. 8. 27

Exo. 14. 13

Judg. 7. 19

1 Sam. 17

48.



Iosu. 3. 16.

flood of *Iorden*, because they saw the Arke of God before them diuiding the waters: And shall onely the Christian stand astonished in his temptations, notwithstanding the word of God goe before him, to resolute him that whatsoever fall out, shall worke for the best vnto him? The Lord encrease vs, and make vs abound more and more in loue of our God: For perfect loue casteth out feare. The LORD strengthen our faith, that through these mistie clouds of affliction, which now compasseth vs, wee may see that comfortable end, which the light of God hath discovered vnto vs.

Iudge not  
of Gods  
working  
before the  
end: for  
that doth  
greatly  
impaire  
our com-  
fort.

But wee are to beware of the subtile sleights of Sathan, who to the end hee may spoyle vs of this cōfort in trouble, endeuoureth by many meanes either to quench this light of GOD in our mindes, or else to darken and obscure it by the precipitation of our vnbelieuing hearts, carrying vs head-long to judge of the workes of GOD by their beginnings; and to measure our selues in

in trouble, by our present estate and condition, not suffering vs to tarrie while wee see the end: whereof it comes to passe, that our hearts beeing tossed to and fro with restlesse perturbation, like trees of the Forrest, shaken with the winde, in our necessities wee hasten to bee our owne prouisors: In our dangers we will be our owne deliuerers, & euery way wee become the caruers of our owne condition: wee haue so much the more to beware of this precipitation, because the dearest seruantes of God haue fallen through it, into fearefull sins against the Lord their God, and bred great vnquietnesse vnto themselves. When *David* was in extreame anger in the Wildernesse of *Maon*, hee said in his feare, *that all men were liars*: O what a blasphemy! that euen the promises of God made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought hee (in his other troubles) that God had forgot to bee mercifull, and had shut vp his tender mercies in displeasure? But  
when



Psa. 77. 9.

Psa. 39. 9.  
Psa. 116.

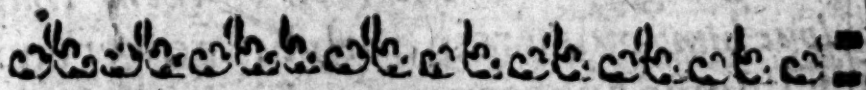
Luk. 19. 19.

when hee saw the end, then was hee compelled to accuse himselfe, to giue glorie to G O D, and to say: *I should haue beene dumbe, and not opened my mouth, because thou didst it: I said it in my feare; but now I see, precious in the sight of the L Q R D is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so it will carry vs also to the like inconuenience too, except we beware of it: for if we should looke to *Lazarus* on the dunghill, full of byles and sores, hauing no comfort but from the dogges, and compare him with the *Rich man*, cloathed in purple, & faring daintily euery day; what can wee judge, but that *Lazarus* is the more miserable of the two? Yet tarry while the LORD haue ended his worke, and *Lazarus* be conuayed to *Abrahams* bosome, and the *Rich-Glutton* bee gone to his place, then shall trueth appeare manifestly, *All thinges worke together for the best to them that loue G O D.* Let vs learne therefore to measure the euent of things, not by their pre-

present condition, but by the prediction of Gods word. Let vs cleave to his promise, and wait on the *Vision* which hath his owne time appointed, it shall speake at the last, and shall not lye, though it tarry, let vs wait for it, it shall surely come and not stay. Let vs goe into the Sanctuary of God and consider the end, there shall wee find and learne, that there is no peace to the wicked, howsoever they flourish for a time, and that it cannot bee but well with them that feare the Lord: Marke the upright man, and behold the iust, for the end of that man is peace; but the transgressors shall be destroyed together, and the end of the wicked shall bee cut off. So both in the troubles of the godly, and prosperity of the wicked, we are bound to suspend our iudgment, till wee see the end.

*Abac. 2. 3.*

*Psa. 37. 37*



## CHAP. III.

*Many working instruments of contrarie qualities and intentions in the world, yet agree all in one end.*

*All*



**A** *Ll things worke together.* O what a singular Priuiledge hath the Christian, that not onely afflictions, but all things whatsoever, worke for the best: and not onely so, but they worke together for the best to him? Many working instruments are there in the world, their course is not one, they communicate no counsels; yea, their intentions oftentimes are contrary: yet the Lord brings all their wayes to this one end, *To the good of them that loue him.* Where-euer they bee, in regard of place; what-euer they bee, in regard of persons; what-euer their purposes bee; howsoever disagreeing amongst themselves; yet such is the power and prouidence of that supreme Gouvernour, our heauenlie Father, that *all of them worke together to the good of them that loue him;* and herein doth his power and wisdom appeare more clearly, than in the tempering of this great Vniuerse, making Elements of so contrary qualities, to meete together, and agree in one

one pleasant harmony. For the illustration of this, let vs marke but one example for all; *Jacob* sends his sonne *Ioseph* to *Dothan* to visit his brethren; his brethren cast him into the pit, *Ruben* relieues him; the Merchants of *Midian* buy him, and sell him againe to *Potiphar*, his Mistresse accuses him, his Master condemnes him, the Butler (after long ingratitude) recommends him, & *Pharaoh* exalts him. O what instruments are heere! and how many hands are about this one poore man of God! but how doth the Lord direct them all? yea, besides their owne intention, to further *Iosephs* aduancement in *Egypt* for his owne good, and the good of his Church. But now to the particulars.

Gen. 37.

All the  
workes of  
God are  
for the  
best to his  
Children.

There is nothing in the world, which workes not for our weale: All the workes of God, all the stratagems of Satan, all the imaginations of man are for the weale of Gods children: Yea, out of the most poisonable thinges, as sinne and death, doth the LORD draw healthfull and medicinall preseruatiues

M

to



Psal. 25.

Job. 13. 15

Job 6. 4.

Psal. 88. 7

Esa. 38. 17

to them that loue him. *All the wayes of the Lord (saith David) are mercy and truth: marke what hee saith, and make not thou an exception where G O D hath made none, (all, none excepted;) but be thou strengthened in Faith, and giue glory to G O D, saying with patient Job, Albeit the Lord would slay me, yet will I trust in him.*

Sometimes the Lord walkes in the way of anger, seeming angry with his Children, and to walke stubbornly against them, which hath moued them to powre out the like of these pittifull lamentations: *The arrowes of the Almighty are upon mee (saith Job) the venom where of doth drinke up my Spirit, and the terrors of God fight against mee. Thou setst mee up as a marke against Thee, and makest mee a burthen to my selfe. Thy indignations lyeth upon mee (saith David) yea, from my youth I haue suffered thy terrors, doubting of my life. For felicitie I haue had bitter grieve (saith Ezechiah) for the LORD like a Lyon brake my bones, so that I chattered like a Swallow, and*

mourned

mourned like a Dove. I am troubled on every side (saith the Apostle) having fightings without, and terrors within: And yet all these the LORD hath a secret way of mercy, wherein hee walkes and works for the comfort of his children; which albeit for the present wee cannot perceiue, and can see none other oftentimes but that the Lord hath taken vs for his enemies, yet in the end we shall bee compelled to acknowledge it, and confesse with David, O good was it for mee, O Lord, that ever thou correctedst me. Therefore also saide the Apostle, The Lord is maruailous in his Saintes; And the Apostle cryeth out O the deepenesse, of the riches both of the Wisedome and Knowledge of God! how unsearcheable are his iudgements, and his wayes passe finding out? His glory is great when hee worketh by meanes; his glory is greater when he worketh without meanes; but his glory shineth most brightly when hee worketh by contraries.

It was a great worke that hee did open the eyes of the blinde, but greater

2 Cor. 7. 5.

Iob 13. 24.

Ps. 119.

2 Thes. 1. 10

Rom. 12. 35



The Lord  
works by  
meanes  
without  
meanes,  
and by  
cōtraries,  
and then  
is his glo-  
rie great  
test.

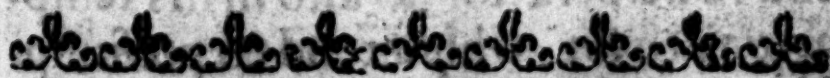
that hee did by application of spittle  
and clay; such meanes as are mee-  
ter to put out the eyes of the seeing  
man, then to restore the sight of a blind  
man. So hee wrought in the first crea-  
tion, causing light to shine out of  
darkenesse: So also in the worke of  
Redemption: For by cursed death, hee  
brought happy life; by the Crosse hee  
obtained the Crowne: And through  
shame hee went to Glory. And this  
same order the Lord keepes yet in the  
worke of our second Creation, which  
is our regeneration; Hee casteth down,  
that hee may raise vp; hee kils and hee  
makes aliue; hee wounds, and hee will  
binde vp; hee spoiles and hee will heale;  
hee accuseth his Children of sinnes,  
that so they may get remission of their  
sinnes: hee troubleth their consciences;  
that so hee may pacifie them; and in a  
word, the meanes which hee vseth in  
working, are contrary to the worke it  
selfe, which he intends to performe to-  
wards his Children. He sent a fearefull  
darknesse on *Abraham*, but afterward

com-

communicated vnto him a ioyful sight: hee wrestled with *Iacob*, and shooke him to and fro; but in the end blessed him: hee strooke the Apostle *Paule* with blindness, and then opened his eyes, that he might know the Lord Iesus: he frownes for a while vpon his owne, as *Ioseph* did vpon his brethren, but in the end with a louing affection shall hee imbrace them: hee may seeme angry at thy prayers, as hee put backe the petition of the woman of Canaan, but at length will grant a fauourable answer vnto them: therefore let vs now learne to possesse our soules in patience: Let the Lord worke by any meanes it pleaseth him: It is enough that wee know, all the wayes of God, (yea, euen when hee dealeth most hardly with his children) *ar: mercie, and tend to the good of those that loue him.*

*Gen. 43.*

*Mat. 25. 22*



CHAP. IIII.

*All Satans Stratagems worke for the best to the godly.*



How Sa-  
tans temp-  
tations  
for sinne,  
doe good  
to the  
Christian.

**A**Nd as for Satans stratagems, it is also out of doubt that they worke for the best to them that loue the Lord, not according to his purpose indeede, but because the Lord trappeth him in his own snare. If vnder the Serpents shape hee deceiued *Adam*, vnder the Serpents name shall the Lord curse him, and all those weapons whereby hee intends to destroy the worke of GODS grace in vs, shall the Lord make forcible to destroy the workmanship of Satan in vs: I meane that whole bastard generation of sinnefull affections which Satan hath begotten vpon our mutable nature by a most vnhappy and vnlawfull copulation: The experience of all the Saints of God will proue this, that Satan by his restlesse temptations doth destroy himselfe: which is most euident both in his temptations for sin, which tend to desperation, as also in his temptations to sin, which tend to presumption. Euery accusation of the conscience for by-past sinnes, is a preparatiue to the child of God, to keepe him from sinne

sinne in time to come; hee reasoning  
with himselfe after this manner: If my  
enemy doth so disquiet my minde with  
inward terrors, for those sinnes which  
foolishly I did by his inticement, why  
shall I hearken to him any more here-  
after, and so increase the matter of my  
trouble? For what fruit haue I of all the  
sinnes whereof I tooke pleasure, but  
terroure and shame? and shall I looke  
that this forbidden Tree shall render  
any better fruit hereafter? O what a  
faithlesse traytor is Satan? hee inticeth  
man vnto sinne, and when hee hath  
done it, hee is the first accuser and  
troubler of man for sinne: When hee  
workes in vs, hee is a tempter; when he  
hath finished his worke (which is sin)  
hee is an accuser of vs to the Iudge;  
and when hee returneth, hee returneth  
as a troubler and tormenter of vs for  
our sins: Stop thy eare therefore. O my  
soule, from the voyce of this deceitfull  
enchanter. His temptations againe  
vnto sinne are so many prouocations,  
spurring vs forward to the Throne of

shall I  
heare and  
trust the  
enemie of  
my soule,  
that hath  
deceiued  
mee so of-  
ten?



grace: for whilst wee finde his restlesse  
 malice pursuing that sparkle of Spirituall  
 life whereby the Lord hath quickened vs,  
 and our owne weaknesse, and inability to  
 resist him: then we are forced with *Israel* in  
*Egypt* to sigh for the thraldome, and to cry  
 with *Iosias*, O LORD our GOD we wot what  
 not to doe, but our eyes are turned towards  
 thee. And who feesles not this? that the  
 grace of feruent prayer (wherein otherwise  
 wee faint, our hands beeing more ready to  
 fall downe, than the hands of *Moses*,  
 except they bee supported) is greatly  
 weakned and abridged in the Children  
 of GOD by the buffets of Sathan. So they  
 weakned the holy Apostle, and stirred him  
 vp to such feruency in prayer, that hee  
 besought the Lord thrice, that is, many  
 tims to deliuer him from them: Yea,  
 (which is more) the Lord made them  
 effectuell meanes to beate downe the  
 power of naturall pride in him, lest hee  
 should haue beene exalted out of measure  
 through the greatnesse of his reuelations.  
 A wonderfull work that

2 Cor. 12.7

that the Father of pride becommeth against his will a represser of pride : and hee who first powred his poyson into the nature of Man, is made ( contrary to his intent ) an instrument to suppress it. Thus the Lord our God outshooteth Sathan in his owne Bow, and with the sword of *Goliath* cutteth off his owne head: His holy Name bee praised therefore for euer.

Now as concerning outward afflictions, it is true, that as the Philistins could not vnderstand *Samsons* Riddle, how *sweete* came out of the *sowre*, and *meate* out of the *eater* : so can no worldlings vnderstand, that tribulation bringeth out patience: and that our light and momentary afflictions cause vnto vs a farre more excellent & eternall waight of glory. but the Children of God haue learned by experience, that albeit no visitation be sweete for the present, yet afterwards it bringeth the quiet fruite of righteousness vnto the them who are thereby exercised; and that there is more solid joy in suffering rebuke with Christ, then in all the

*Iud. 14. 14.*

*Rom. 5. 3.*

*2 Cor. 4. 17*

How afflictions are profitable to a Christian.

*Heb. 11. 25*



Exo, 15 15

Luk, 15, 12

Lam. 3. 27  
Psal. 119.

the pleasures of sin which endure but for a season. For as Moses the Mediatour of the olde Testament, by his prayer made the bitter waters of Marah sweete, that the Israelites might drinke of it; so Iesus the Mediator of the new Testament by his Passion hath mitigated to his Children the bitternesse of the Crosse; and not onely mixed it with joy, but made it most profitable. The forlorne Son concluded neuer to returne home to his Father, till hee was brought low by affliction. And many in the Gospel were forced by corporall diseases to runne to Iesus, where others enjoying bodily health, did nothing but disdain him. The earth which is not tilled and broken, beares nothing but Thornes and Bryers: The Vines wax wilde by time, except they bee pruned and cut: so would our vaine heartes overgrow with vyle affections, if the LORD by sanctified trouble did not continually manure them. Therefore, said *Jeremy*, *It is good for a man to beare the yoke in his youth*: And *David* confessed, *it was good*

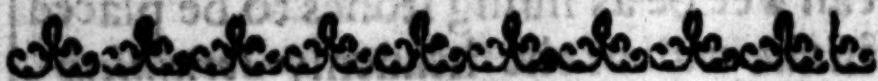
good for him that hee was afflicted. Yea,  
 ( our Sauour saith ) Every branch that  
 beares fruite, mine heavenly Father purgeth  
 it, that it may bring forth more fruite. No  
 worke can bee made of gold and siluer  
 without fire: and stones are not meete  
 for a palace-worke, except they be po-  
 lished and squared by hammering; No  
 more is it possible that wee can bee  
 vessels of honour in the houses of our  
 G O D, except first wee bee fined and  
 melted in the fire of affliction: Neither  
 can wee be as liuing stones to be placed  
 in the wall of the heavenly *Ierusalem*,  
 except so long as wee bee heere, the  
 hand of God beate vs from our proud  
 lumps by the hammer of affliction. As  
 standing water putrifies and rots, so  
 the wicked feare not G O D ( saith the  
 Psalmist ) because they haue no chan-  
 ges; and *Moab* keepes his sent ( saith the  
 Prophet ) because he was not poured from  
 vessell to vessell, but hath beene at rest  
 ever since his youth. And therefore, O  
 Lord, rather then wee should keepe the  
 old sent of our naturall corruption, and  
 liue

*loh. 15. 2*

*Jer. 44. 12*



live in carelesse security without the feare of thy holy Name, and so become fit-fasts in our sin; no, rather, O Lord, change thou vs from estate to estate; wake vs with the presence of thy hand; purge vs, Lord, with thy fire, and chastice vs with thy rods; alway, O Lord, with a protestation, that thou stand to thy promise made to the Sons of *Danid*, *I will visite them with my rods, if they sinne against mee: but my mercy will I neuer take from them.*



## CHAP. V.

*How death also worketh for the best to Christians.*

**T**He same comfort wee haue also against death, that now in Christ Iesus it is not a punishment of our sinnes, but a full accomplishment of the mortification of sinne both in soule and body; for by it, all the conduits of sinne are stopped, the weapons of vnrighteousnesse broken: and though  
our

our bodies seeme to bee consumed, yet they are but sowne like graines of Wheat into the field and husbandrie of the LORD, which must die before they be quickned; but in the day of harvest, shall spring vp againe most glorious, and shall bee restored by the same holy Spirit who now dwels in them: and as for our soules, they are released out of this house of seruitude, that so they may depart & turne to him from whom they came: Therefore haue I compared death to the red sea, wherein *Pharaoh* & his Egyptians were drowned and sunke like a stone to the bottom, but the Israelites of GOD went thorow to their promised Canaan: So shall death bee vnto you, O miserable Infidels, whose eyes the god of this world hath so blinded, that no more than the blinde Egyptians, can you see the light of GOD that shineth in *Goshen*, that is, the Church although you bee in it: to you, I say, your death shall bee a sea of Gods vengeance, wherein you shall bee drowned, and shall sinke with

Death  
compared  
to a red  
sea, wher-  
in the E-  
gyptians  
were  
drowned,  
and the  
Israelites  
went tho-  
row to  
Canaan.  
*Rom. 8.*

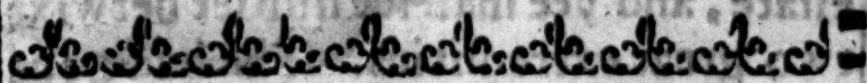


Psa 123.

Exo. 15. 11

with your sinnes heauier than a Mil-  
stone about the necke of your soules to  
presse you downe to the lowest hell.  
But as for you that are the Israelites of  
God, yee shall walke thorow the valley  
of death; and not neede to bee afraide,  
because the Lord is with you, *his staffe*  
*and his rod shall comfort you*: albeit the  
terrors of hell, the horror of the graue,  
the guiltinesse of sinne stand about thee  
like mountaines, threatening to ouer-  
whelme thee; yet shalt thou goe safe  
thorow the land of thine inheritance,  
where, with *Moses* and *Miriam*, and all  
the children of God, even the congre-  
gation of the first borne, thou shalt sing  
praises ioyfully to the God of thy Sal-  
uation. And thus we see, how that not  
onely our afflictions, but Satan, sinne,  
and death, are made *to worke for the best,*  
*to them that loue the L O R D.*

Chap.



## CHAP. VI.

*How the platts and imaginations of men worke for the best to the Christian.*

**N**OW in the last roome concerning the imaginations of men against vs, wee shall haue cause to say of them in the end as *Ioseph* said to his brethren, *You did it vnto mee for euill, but the Lord turned it vnto good*. The whole Historie of Gods Booke, is a cloud of manifold witnessles concurring all together to confirme this truth: I content my selfe therefore for all to bring one.

When *Dauid* was going forward in the battell against *Israel* with *Achish* King of *Gath*, vnder whome hee sojourned for a while in the time of his banishment, the remnant Princes of the *Philistines* commanded him to go: backe; and this they did for the worse, to disgrace him, because they distrusted him; but the Lord turned it to him for the best: Consider *Dauids* estate,



estate, and yee shall see him set betwixt two great extremities. If he had gone backe of his owne accord, the Philistines might haue blamed him, and handled him as an enemy: if hee had come forward, hee should haue beene guilty of the bloud of Israel, and especiallie of *Saul* the Lords Anointed, who was slaine in that battell. In this strait the wit of man can finde him no out-gate, but the prouident mercy of God deliuers him in such sort, that no occasion of offence is giuen to *Saul*, and his people, because *David* came not against them: Neither yet could the Philistines condemne him, because hee went backe by their command. So notable a benefit did *David* receiue euen by that same deede wherein his enemies though they had done him a notable shame: And this should learne vs in the straightest extremities vwherevnto men can driue vs, to depend on the Lord, and euer than to hope for an out-gate when wee see none: For such is thy prouidence, O Lord, whereby in mercy thou

thou watchest ouer those euils that are intended against them, that by thee they are turned into good to them.

And heere wee haue further to consider, that seeing this is the priuiledge of euery one that loues the Lord, much more must it appertaine to the whole Church of GOD. It is the portion of *Abraham* being the Father of the faithfull and one of Gods children, *I will blesse them that blesse thee, and curse them that curse thee*: And shall it not belong (thinke we) to all the congregation of the first borne? Will not the Lord bee *a wall of fire round about Ierusalem, and the glory in the midst of her? will hee not keepe her as the apple of his eye? shall not Ierusalem bee as a cup of poyson vnto all her enemies, and an heauie stone?* Yea surely, all that lift vp themselves shall be torne: though all the people of the earth be gathered together against it, the weapons made against her shall not prosper, & euery tongue that shall rise against her in iudgement, shall bee condemned. This is the heritage of the

If this comfort belong to euery member, much more to the whole body and stat of the Church.

*Zac. 2. 5.*

*Zac. 12. 2.*



Gen. 7. 18.

Exod. 3. 2.

Mat. 7. 15.

Enemies  
of Gods  
Church,  
looke to  
their end.

Est. 4. 14.

Lords seruants, and the portion of them who loue him. For the Church is the Arke of GOD, which may mount vp higher as the water encrease, but cannot bee ouerwhelmed: The bush which may burne, but cannot bee consumed: The house built on a Rocke which may bee beaten with the winde and raine, but cannot be ouerthrowne.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reprobued Kings for his Churches sakes: and hee gouerneth all the kingdoms of the earth in such sort, that their risings & fallings, their changes and mutations are all dispensed for the good of his Church. For there is but one of two sentences, wherein all the Iudges of the world may iudge of themselves & see clearly their end: either that which *Mordecai* saith to *Ester*, *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods Name said to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescence) *I haue set thee vp to declare my power, because thou exaltest thy selfe against my people.* How miserable then are they, who when they are highest, abuse their power, to hold the people of God lowest!

Haue they not cause to feare, lest the Lord haue set them vp against him as an object of his power and iustice? If wee will marke the course of the Lords proceeding euer since the beginning of the world, wee shall finde that as he orders the state of earthly power for the accomplishment of his will concerning his Church; so euermore a blessing followes them vwho are instruments of her good: And by the contrary, an in-  
evitable curse followes them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it: but made plenty in Egypt by the hand of *Ioseph*, vvhom the Lord sent before as a prouider for his Church: and by



whom *Pharaoh* was made so fauourable to *Iacob*, that hee was allowed to dwell in *Goshen*; but when such time came that hee would translate his Church from Egypt to Canaan. then hee altered *Pharaohs* countenance; hee raised vp a new King which knew not *Ioseph*, and turned the Egyptians hearts away from Israel, so they that vexed Israel, and caused them to serue by crueltie; and all this the Lord did, to the end his people should become weary of Egypt, and intorced by violence to make forward to Canaan; whereas otherwise (as it well appeares) if they had beene dandled as in the beginning, they would haue neglected the promised land, and contented themselues with Onions, and flesh-pots of *Egypt*. Thus *Pharaoh* by his obstinacie brings on himselfe his iust deserued punishment; and the Lord workes to his people their vnderferued deliuerance: And afterward when the sins of his people grew to their rypnes, that they had caused their dayes to draw neere, and were come to their  
terme

## Of comfort.

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terme, the Lord stirred vp the King of Babel as the rodde of his wrath, and staffe of his indignation, hee sent him to the dissembling Nation, and gaue him a charge against the people of his wrath, to take the spoyle and the prey, and to tread them vnder feete like mire in the streets : And then, that the Lord might bee auenged of the sins of Israel, hee subdued all Kingdomes round about them vnder the King of Babel, that no stop or impediment should bee in their way to hold off the judgement from them ; But yet againe, when the Lord had accomplished all his workes vpon Mount Syon, and the appointed time of mercy, was come, and the 70. yeares of Captiuitie were expyred, then the Lord visited the proud heart of the King of Ashur, and for his Churches sake he altered againe the gouernment of the whole earth, translating the Em-pyre to the Medes & Persians, that *Cyrus* the LORDS anointed might per-forme to his people the promised deliuerance.

*Ezech, 22.*

*Esa 10. 5.*

*Esa 10 12*

The go-  
uernment  
of the  
whole  
earth, al-  
tered for  
the Chur-  
ches sake.



Psa. 42.

Esa. 12. 1

All which should learne vs in the greatest changes and alterations which can fall out in the vworld, to rest assured, that the Lord vwill vvorke for the good of his Church, though the earth should bee moued, and the mountaines fall into the middest of the Sea; yea, though the waters thereof rage and be troubled, yet there is a Riuer whose streames shall make glad the Citie of our good God in the middest of it, and therefore it shall not bee moued: Yea, they vwho should be as nursing Fathers and Mothers to the Church of GOD, may forsake her, and become her enemies: But assuredly they shall perish, and comfort and deliuerance shall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philistines hands to humble the Israelites for their sins, but it shall be taken from them, and the day shall come wherein vvee shall with ioy draw water out of the wels of Saluation, and praise the Lord, saying: *Though thou wast angry with*

with mee, thy wrath is turned away and thou comfortest me. Yea, Syon shall cry out and shout for ioy, for great is the holy One of Israel in the midst of her: And therefore in our lowest humiliations, let vs answer our aduersaries: Reioyce not against me, Oh, mine enemy, though I fall, I shall rise; and when I shall sit in darknesse, the Lord is a light vnto mee: I will beare the vwrath of the Lord, because I haue sinned against him, vntill he shall plead my cause & execute iudgement for me, hee will bring mee forth to the light and I shall see his righteousness: Then hee that is mine enemy shall looke vpon it, and shame shall couer him who said to mee, *What is the Lord thy God?*

Mich. 7. 8



CHAP. VII.

*What is a Christians best.*

**W**Hat is the Lord thy God? Now shall hee bee troden vnder, as the myre in the streete: Yea, so let all thine enemies perish, O LORD.

O 4

For



*For the best.* This best is no other thing, but that precious Saluation prepared to bee showne vs in the last time, reserued in the Heauens for vs, and wherevnto wee are reserued by the power of GOD through Faith; whereof wee learne that our best estate is not yet wrought so as it is accomplished; it is onely in the working, sayth the Apostle, and therefore wee are not to looke for it in this life.

1 Pet 1. 5.

The wicked man is at his best when hee comes first into the world.

Job 3. 12.

There is a great difference betweene the Godly and the wicked: The one inioyes their best in this life, the other lookes for it, and are walking toward it: for if it should bee demanded, when a wicked man is at his best; I would answere, his best is euill enough; but then a wicked man is at the best, when hee comes first into the World; For then his sinnes are fewest, his iudgement easiest. *It had beene good for him that the knees had not prevented him, but that hee had died in the birth:* For as a Riuer which is smallest in the beginning, increaseth as it proceeds by the access

accesion of other waters into it, till at length it bee swallowed vp into the deepe: So the wicked the longer hee liueth, waxeth euer worse and worse, *deceiuing and being deceiued* (saith the Apostle,) *proceeding from one euill to worse* (saith *Jeremie*) till at length hee bee swallowed vp in that *Lake that burneth with fire and brimstone*. And this the Apostle expresth most significantly, when hee compares the wicked man vnto one gathering a treasure, wherein hee heapes vp wrath to himselfe against the day of wrath: for euen as the Worldlings, who euery day casteth money into his treasure, in few years multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde, but when hee breaketh vp his boxe, then hee findeth in it sundry sorts of coyne, whereof hee had no remembrance: Euen so it is, and worse with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day doest multiply thy transgressions, and defile thy

*2 Tim. 3. 1*

*Jer. 9. 3.*

*Rev. 19. 20*

A warning for impenitent sinners.



Psa. 50. 21

Iere. 2. 19

Psal 90. 8.

thy conscience hoording vp into some dead worke or other; to what a reckoning thinkst thou, shall thy sins amount in the end? though thou forget them as thou committest them; yet the Apostle tellest thee that thou hast laide them vp in a treasure; & not only so, but with euery sinne thou hast gathered a portion of wrath proportionable to thy sin which thou shalt perfectly know in that day wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee, then shall *thine owne wickednesse correct thee*, and *thy turning backe shall reprove thee*: Then shalt thou know and behold, that it is an euill thing and a bitter, that thou hast forsaken the Lord thy God: And shalt be astonished to see such a multitude of witnesses standing vp against thee; then shalt thou perceiue that these sinnes which thou hast cast behind thy backe, the Lord hath set them *in the light of his countenance*, and then woe shall bee vnto thee, for the Lord shall turne *thine owne*

owne wayes vpon thy head : when thou hast accomplished the measure of thine iniquitie, the LORD shall giue thee to drink of the cup which thou hast filled with thine owne hand, and shall double his stripes vpon thee, according to the multitude of thy transgressions.



## CHAP. VIII.

*The Christian is not at his best now, it is in the working onely.*

**B**Vt as for the Children of GOD, if you will aske when they are at the best? I answere, Praised bee God, our worst is ended, our good is begun. our best is at hand: As our Sauour said to his Kinsman, so may wee say to the Worldlings, *Your time is alway, but my time is not yet come.* We are at the worse immediately before our conuersion, for our whole life till then was a walking with the Children of disobedience in the broad way that leades to damnation, and then were wee at the worst, when

*loh. 6. 7.*



when vvee had proceeded furthest in the wayes of righteoulnesse, for then were wee furthest from God. Our best began in the day of our recalling wherein the L O R D by his Word and holie Spirit called vpon vs, and made vs turne our baekes vpon Sathan, and our face toward the Lord, and so caused vs to part companie with the children of disobedience, among whom wee had our conuerlation before: then we came home with the penitent forlorne, to our fathers familie, but they went forward in their sins to judgement. That was a day of diuision betwixt vs and our sinnes: In that day ( with Israel ) wee entred into the border of Canaan, into Gilgal, & there were circumcised, and the shame of Egypt was taken from vs, euen our sinne, which is our shame indeede, and which wee haue borne from our mothers wombe. The Lord grant that wee may keepe it for euer in thankfull remembrance: and that wee may count it a double shame to returne againe to the bondage of Egypt,  
to

to serue the prince of darknesse in Birke and Clay; that is, to haue fellowship any more with the vnfruitfull workes of darknesse, but that like the redeemed of the Lord, wee may walke from strength to strength, till wee appeare before the face of our God in Syon.

*Psal. 84. 7*

Alwayes this difference of estates of the godly and wicked, should learne vs patience: Let vs not seekethat in the earth which our gracious God, in his most holy dispensation, hath reserued for vs in Heauen: Let vs not be like the foolish Iewes, who loued the place of their banishment in Babel, better than their home: For here we are not at our best, *Now our life is hid with the LORD,* and wee know not what wee shall bee, but wee know when wee shall appeare, wee shall bee like him: The LORD shall carry vs by his mercy, and bring vs in his strength to his holy habitation Hee shall plant vs in the mountaine of his inheritance, euen the place which hee hath prepared, and Sanctuarie which hee hath established: Then everlasting joy shall

The difference of the godly and wicked concerning their best, should learne vs comfort and patience.

*1 Ioh. 3.*

*Exo. 15. 15*

*Esa. 35.*



Psal. 7.

Luk. 19.

How miserable  
are the  
wicked  
who haue  
their hea-  
uen in the  
earth!

shall bee vpon our heades, and sorrow and mourning shall flie away from vs for euer. And now till the LORD hath accomplished his worke vnto vs, let vs not faint because the wicked flourish; neither thinke wee haue clensted our hands in vaine, because they prosper, they are to bee pittied rather than enuyed: Let them eate and drinke and bee merry, sure it is, they will neuer see a merrier day than that they see presently, they haue enjoyed their heauen in the earth; they haue receiued their consolation in this life, and haue gotten their portion in this world. O what tongue can expresse their miserie! And yet as *Samuel* mourned for *Saul* when GOD reiected him: and *Jeremy* wept in secret for the pride of his people that would not repent of their sinnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace we see to bee strangers from grace? Wee wish from our hearts, yee were not like the kinsmen of *Lot*, who thought hee was scorning, when hee told them of a  
*Indgement*

*Indgement to come; And therefore for no request would goe with him out of Sodom, but tarried while the fire of the Lords indignation consumed them: but rather as Sara followed Abraham from Calde to Canaan; So you would take vs by the hand, and goe forward vvith vs from hell to heauen.*

*But alas, The lustes of the flesh hold you captiue, your sinnes haue blinded you, and the Love of the world doth bewitch you, but all of them in the end shall deceiue you: For all the labour vnder the Sunne, is but vanitie and vexation of spirit.*

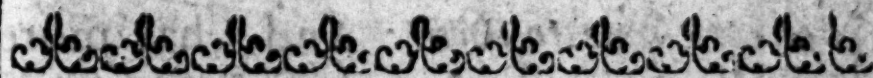
*Eccl. 2. 17*

*When yee haue finished your taske, you shall bee lesse content than you were at the beginning: You shall be as one wakened out of a dreame, who in his sleepe thought hee was possessor of many things; but when hee awaketh, behold, he hath nothing, like that rich man who said in his securitie, Now my soule thou hast much good for many dayes: and euen vpon the next day was re-  
acted to greater pouerty than that  
despia*



despised *Lazarus*, that hee had not so much as a drop of cold water to coole his tongue with: then shall you lament, wee haue wearied our selues in the way of iniquity, and it did not profit vs. Alas, how shall I learne you to bee wise? The Lord when hee created man, set him in a roome aboue all his creatures; and now degenerate man setteth euery creature in his heart before the Lord. O fearefull ingratitude! doe you so reward the Lord, yee foolish people and vnwise? There is nothing which you conceiue to bee good: But when you want it, you are carefull to seeke it; when you haue it, you are carefull to keepe it; onely you are carelesse of the Lord Iesus, though hee be that incomparable Iewell that bringes light in darkenesse, life in death, comfort in trouble, mercy against all judgement: you should set him as a signet on your heart, as an ornament on your head; and put him on as a glorious attyre, that gets you place to stand before G O D. But what paines doe you take to seeke him?

him? vvhhat assurance haue yee that yee are in him, or what mourning doe you make, because yee are strangers from him? Can yee say that the tenth of your thoughts and words are imployed vpon him? Alas, how long will you wander after vanities and follow lies? Will yee for euer forsake the fountaine of liuing waters, and diggeto your selues broken pits, that can hold no water? *O consider this ( in time ) yee that forsake the Lord, lest hee teare you in piec:s, and there bee none to deliuer you.* Psa. 50. 22.



CHAP. IX.

*All thinges worke to the worst to the wicked.*

**T**He last Lesson wee obserue in this part of the Verse, is this: As all thinges worke for the best to them that loue the LORD. so all thinges worke for the worst to the wicked: There is nothing so cleane which they defile not; nothing so excellent which they abuse not.



*Psa 69. 12  
2 Cor. 5.*

not. Make *Saul* a King, and *Balaam* a Prophet, and *Indas* an Apostle, their preferments shall bee their destruction. If they be in prosperitie, they contemne God, and their prosperitie becomes their ruine: If they bee in aduersitie, they blaspheme him, and like raging waues of the Sea, cast out their owne dirt to their shame. Yea, what speake I of these things? *Euen their table shall bee a snare to them; Iesus Christ is a rocke of offence to them; the Gospel, the fauour of offence to them; and their prayer is turned into sinne to them:* And what more excellent things then these? As a foule stomake turneth most healthsome food into corruption: So their polluted conscience turnes judgement into gall, and the fruite of righteousness into Worme-wood. And all this should prouoke vs to become good in our persons, or else there is nothing, were it neuer so good, can bee profitable vnto vs.

The second part  
of the  
verse, is

*To them that loue GOD.* Heere followeth the second part of the Verse,  
con-

containing a description of the persons to whom this priuiledge appertaineth, together with a reason of the former comfort. Of force *all things must worke for the best* (namely to saluation) *to them that loue G O D*, because *they are called* (namely to saluation) *according to Gods purpose*. The strength of this reason stands in the necessity and immutabilitie of the purpose of G O D, more stable than the decree of the Medes and Persians; for what he hath decreed, can not be reuoked, annulled or hindred. It is that supreme cause of all, which orders all inferiour causes and incidents whatsoeuer, in such sort, that they must worke to the aduancement of that most high purpose of God.

This reason is made cleerer in the subsequent Verse, where the Apostle lets vs see, how the linkes of the golden Chaine of our saluation are knit together inseparably by the hand of G O D, that no power in Heauen or earth can sunder them: Whereof it comes, that hee that is sure of one, is sure of all. And

the persons to whom the former comfort belongeth.

Our calling comes from Gods purpose, and carries vs to the determined glorie.



now let vs take a short view of it, for confirming of the Apollles reason, *Election* is the first, and it is the most ancient Charter of the right of Gods Children to their Fathers inheritance. *Calling* is the second, and it is that gift of God, whereby wee are knowne the sonnes of God; and our *Election* secret in it selfe, is made manifest to our selues and others. *Iustification* is the third, and it is the Grace of G O D, whereby wee are infest in Iesus Christ, in such sort that wee are made one with him, and partakers of all that is his. *Glorification* is the last, and it is the grace of G O D, whereby wee shall bee enred in the due time, full heires to our heauenly Father.

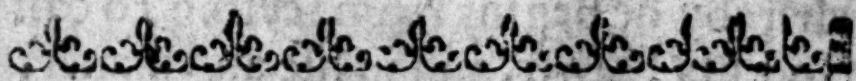
No King on earth can produce so ancient a right to his Crowne, as the Christian effectually called. No man on earth can bee knowne his Fathers heire vpon such sufficient warrant, as the Christian: For in his *Regeneration* the Father communiceth to him his Image, his Nature, and his Spirit;

whereby

whereby he begins from feeling, to call God his Father, and in life and maners resembleth him. No free-holder is so surely infest in his Lands, hauing so many confirmations of his right, as hath the iustified Christian, who vpon his gift hath receiued the Earnest, the Pledge, the Seale, and the Witnesse of the great King: And last of all, the Christian shall bee entred to the full fruition of his inheritance, with such ioy and triumph in the glorious assemblie of the Saints, as the like was neuer seen in the world, no not in *Ierusalem* that day when *Salomon* sate downe in his Fathers Throne; then their ioy was so great. *That the earth range with the sound of them:* But nothing comparable to this. And herein stands the excellency of a Christian, and certaintie of his saluation.

*1 Kin. 1. 14*





## CHAP. X.

*How the Christian is made sure of his Election and Glorification.*

FOR this chaine of our saluation, reacheth (as I may say) from eternity to eternity: The beginning of it (albeit before beginning) is our *Election*; the end of it (albeit without end) is our *Glorification*; and these two ends of the Chaine, the Lord keepes them sure and secret in his owne hand; But the two middle links of the Chaine to wit *Calling* and *Iustification*, the Lord hath letten them downe from the Heauen to earth, that wee should gripe and apprehend them; that beeing sure of the two middle linkes, wee might also bee sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy saluation, take heed of this, making it known to thine owne Conscience by an holy life, that  
God

God hath called thee, & justified thee: Gripe sure, as it were in one hand, the linke of *Calling*, and with the other hand, the linke of *Iustification*; then mayst thou know assuredly, *Election* before the world, is thine; *Glorification* after this, shall also be thine. To make this yet more plaine, we are to remember this mortall life of ours is a short interjected point of time, betwixt two eternities (if so I may call it) or like a stepping stone betweene two gulphes: wherevpon some in feare and trembling worke out their saluation; and so step from Gods eternall *Election*, to endlesse *Glorification*.

Others againe, in wantonnesse and carelesse security, drinke in iniquitie with greedinesse, and so step from the decree of reprobation, that most iustlie they procure their euerlasting condemnation: So that euery man is to consider of his euerlasting weale or woe, by his present disposition in this life: O that we had sanctified memories to remember this so long as wee

By his disposition in this life each man hath to consider of his euerlasting weale or woe.



are heere. If of weaknesse weefall, wee may rise againe : And if wee haue not learned well to repent in one day, wee haue leaue of the LORDS patience to learne it better another day ; his Name bee praised therefore, who hath opened a doore of mercy to finners, and with long suffering vwaites for our repentance. But he vwho in the day of his transmigration steps the wrong step, will neuer get leaue to amend it. Where the tree fals, it shall lie there ; the wicked die in their sins, and so step downward to the deepe pit and gulph, out of which there is no redemption. Let vs therefore bee well aduised before wee leape: let vs fasten our feete in the borders of that *Canaan in time* ; which shall bee done, if vvee make our whole life a proceeding from *Election* to *Glorification* ; and that through *Calling* and *Iustification* ; which two, haue inseparably following them the *Sanctification* and *Renouation* of the whole man.

The Lord make vs wise in time, that we may consider our course, and thinke

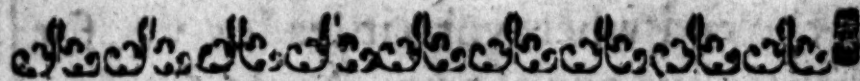
of

of the end wherevnto it leades vs, for there is but one of two. As *Moses* protested to the *Ifracites*, so doe I vnto you, *I haue laid this day life and death before you*: The LORD giue you grace to make choyse of the best.

But now to returne to the wordes of this descriptiō of the persons to whom this priuiledge appertaineth, wee haue these things. First, *The purpose of God*: Secondly, *his Calling*, according to his purpose: Thirdly, *the euident token according to Gods Calling*, which is *the loue of God*. The purpose of God concerning thy Saluation, thou mayst know by thy *Calling*: and if againe thou wilt try thy *Calling*, try it by *the loue of God*, which thou findest in thee. And of these three I will now speake briefly.

Chap.





## CHAP. XI.

*What comfort wee haue in this, that our saluation is grounded on the Lords vnchangeable purpose.*

**A**ccording to his purpose. Heere you see then how the Apostle draweth our Calling from the purpose of GOD: And so when hee will comfort vs with the certainty of our saluation, he leads vs out of our selues, vp to the Rocke that is higher than wee; hee teacheth vs to cast our anchor within the vaile, and to fasten our soules vpon that vnchangeable purpose of GOD. It is most expedient for the Children of God to marke this (because the manifold changes we find in our selues, do oftentimes interrupt the peace of our mindes) that the Lord our God hath in such sort dispensed our saluation, that the ground thereof is laide in his owne immutable purpose; but the marke, tokens and pledges hee placeth in them, after

after their *Calling*, for whom it was ordained. The tokens are changeable, as wee our selues in whom they are, bee changeable; but the ground holds fast, beeing laid in the vnchangeable God, in whom can bee no shadow of alteration: And this should comfort vs against our daylie vicissitudes, changes, defects, and temporall desertion; our faith may faint, our spirituall life may languish, our hope hooer, our heartes in praying fall downe, like the infeebled hands of *Moses*: Yet let vs not despaire, no change in vs can alter the Lords vnchangeable *Purpose*, hee who hath begunne the worke in vs, will also perfect it. *Because I am not changed* *Mal. 3. 6.* (saith the Lord) *therefore it is that yee, O Sonnes of Iacob, are not consumed.*

This *Purpose* of God is called other wayes, *The will of God*, and *The good pleasure of his will*: And it doth learne vs to giue the LORD the praise which is due to him; namely, the praise of the whole worke of our Saluation, should bee ascribed to the good pleasure of his will

Our sal-  
uation is  
neither in  
part nor  
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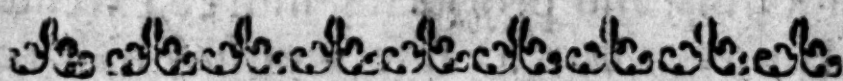


will onely, and not to our foreseene merites: That poyson of pride, which Satan powred into our first Parents whereby hee prouoked them to aspire to bee equall with God, doth yet appeare in their posterity; the corrupt heart of man euer ayming at this, either in part or in whole, to haue the praise of saluation ascribed to himselfe, and so would start vp in the roome of God, vsurping that glorie which belongeth to the Lord, and hee will not giue to another; then the which no Sacriledge more fearefull can bee committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the LORD reserueth to himselfe. *My peace* (saith the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough that the saluation of the LORD is thine: But as for the glory of saluation, let it remaine to the Lord: Hee is for this called, *The Father of mercy*, because mercie is bred in his owne bosome: Manie causes vvithout himselfe found hee mouing

mouing and producing him to execute  
 Iustice : But a cause mouing him to  
 shew mercy found hee neuer , saue one-  
 lie the good pleasure of his will. Therefore,  
 saith the Apostle, *The Lord hath called*  
*vs with an holy calling, not according to*  
*our workes, but according to his purpose*  
*and grace.* Surely except the Lord had  
 reserued mercy for vs, wee had beene  
 like *Sodom and Gomorrah*: But it hath  
 pleased him in his mercy, of the same  
 lump of clay, to make vs Vessels of ho-  
 nour, whereof hee hath made others  
 Vessels of dishonour; and who is able  
 sufficiently to thinke of so great a be-  
 nefit? Therefore let the redeemed of  
 the LORD cry out with a louder  
 voyce than *David*, O LORD, *what are*  
*wee, that thou hast beene so mindfull of us?*  
*Not vnto vs, O Lord, not vnto vs, but*  
*vnto thy Name giue the glorie:* For thy lo-  
 uing kindnesse and for thy truths sake;  
 for our Saluation commeth of G O D  
 that sitteth vpon the Throne, and of  
 the Lambe: To thee therefore be praise  
 and honour, and glory, for euer & euer.  
 Chap.

Psa. 8.





## CHAP. XII.

*Two callings : outward and inward.*

**T**O them that are called. The purpose of God, which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling* : For our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voyce of God, bringing from the Heauens to our soules this comfortable message, *That wee are the sonnes of God*. Now wee must know that Gods calling is twofold: One outward, which is common also to the wicked, and of it speakes our Sauour : *Many are called but few are chosen* : The other inward and effectually, proper only to the godly, whom the Lord is purposed to saue. And this will learne vs to consider of three sorts of men in the world, whereof some are not called at all; some called, but not chosen; some chosen, and therefore are called to bee sanctified, justified, and

and glorified. He that will take a right view of all mankind, shall finde them as it were standing in these three circles; they onely being happy that are within the third. In the outmost circle are all those on whom the Lord hath not vouchsafed so much as an outward calling; and heere stands the greatest part of the world. In the middlemost circle, which is much narrower, are all those which are partakers of Gods outward calling by the word & sacraments. And in the third circle, which is the smallest compasse in regard of the rest, stand those, who beside the outward calling of God by his Word, are called also inwardly and effectually by his holy Spirit, These are Christs little Flocke, the few chosen, the Communion of Saintes, the Lords third part, so to speake with Zachary; the two parts shall bee cut off and dye, but *the third part will the LORD fine as silver and gold*: Of them will the LORD say, *This is my people*, and they shall say, *The Lord is my God*. It is a great steppe indeed,

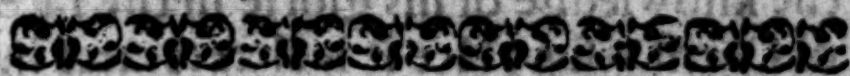
All the world stands in 3 Circles, and that none are happy, except they who are within the third.

Zach. 13.9



deede, that wee are brought from the vttermost circle vnto the second, but it is not sufficient to saluation; yea, rather they who stand in the second circle, hearing the voyce of God call them to repentance, and yet harden their heartes, and will not follow the Lord, may looke for a more fearefull condemnation than they who are in the vtmost ranke of all. Waighty are all those warnings of our Sauour: *Sodom* and *Gomorrha* shall be in an easier estate in the day of iudgement, then they to whom the LORD hath spoken by his Word, but they would not receiue it; and that double stripes are for him that knowes his Masters will and doth it not. Content not your selues therefore with this, that you are brought within the compasse of this visible Church, and made partakers of an outward calling, that ye haue beene baptized in the Name of Iesus, and communicated at his holy Table; for, *Not euery one that sayes. LORD, LORD, shall enter into his Kingdome: except ye find also the Lords in ward*

inward and effectuall *Calling*, that the arme of his grace hath drawne you within the compasse of this third Circle, and so brought you to bee of his owne third part, and set you downe among the generation of them that seek the face of God, and therefore forsake their sinnes that they may finde him.



CHAP. XIII.

*Of the inward Calling.*

**T**Hen wee see, this excellent privilege is restrained to them who are called inwardly, and therefore let vs yet a little consider it. This inward Calling is the Communicating of Christs sauing Grace, whereby the minde is inlightned, the heart purified by Faith, the affections sanctified, and the whole man reformed. For as the Lord by his Gospel offers to his Children righteousness and life: So by his holy Spirit he giues them that justifying Faith, and openeth their hearts to  
P receive



2 Cor. 4.

Psalm 41

Eze. 11. 19

Esay 66.

This in-  
ward cal-  
ling is the  
arme of  
G O D.

receine that grace which is preached and proclaimed to them in the Gospel. So then this worke of our calling, is altogether the Lords: It is his praise that hee cals things which are not, and makes them to be: The Lord that commanded light to shine out of darknesse, hath giuen into our minds the light of the knowledge of his glorie in the face of Christ Iesus: Hee it is that creates in vs a new heart, and putteth a new Spirit into our bowels, that wee may walke in his Statutes. The Lord promised that hee would call many of the Gentiles to the spirituall Ierusalem, to sucke out the milke of the brestes of her consolation, and be delighted with the brightnesse of his glorie: *Shall I cause others to bee fruitfull (saith the Lord) and remaine barren my selfe* and this his gracious promise hath he most abundantly performed in our dayes; His Name bee praised therefore.

And this worke is onely the Lords, so hee restaines it onely to them who are his owne. The outward calling is exten-

extended to all; but the inward calling makes a particular separation of a few from the remnant; where it is wonderful to see the distinction which is made betwixt man and man, in all ranks and estates, by this effectuall calling of two Brethren, as *Jacob* and *Esaú*; of two Prophets, as *Moses* and *Balaam*; of two Kings, as *Danid* and *Saul*; of two Apostles, as *Peter* and *Judas*; of two theeves, the one is taken, the other rejected. And thus the arme of the grace of God goes thorow to euery corner of the earth, according to his pleasure, calling out by his Word, from among the remnant of the world, those who belong to his election.

This grace of G O D enters into a Land, and not into euery City: It enters into a City, but not into euery Family: Yea, it will enter into a Family, and yet not come to euery person of the Family; of Husband and Wife, of Masters and seruants, of Parents and Children, of Brethren and Sisters, oftentimes the one is taken, the other is

choosing  
out in the  
world his  
own elect,



Whereof  
it comes  
that the  
Gospel,  
where it is  
preached,  
makes a  
great dif-  
ference  
berwixt  
man and  
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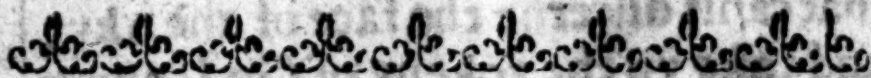
left. It came to *Iericho*, and chole out  
*Zacheus*: It came to *Philippi*, and weiled  
out *Lydia* and the Taylor: It came to  
*Nero* his Court, and not to himsele:  
It entred into the Familie of *Narcissus*,  
and yet past by *Narcissus* himsele: It is  
the worke of God, and marueilous in  
our eyes. The Gospel is preached to  
many, but the blessing brought by the  
Gospel, lights onely vpon the children  
of grace: And hereof ariseth this daylie  
distinction, which wee see betweene  
man and man; all heare alike, but all  
haue not Faith, all are not edified alike:  
some forsake their sinnes, and follow  
the Lord; others forsaking the Lord,  
walke on in their sinnes. As the Lord,  
gouerneth the raine, and maketh it fall  
vpon one Citie, and not vpon another:  
so hee dispenseth the dew of his grace,  
that hee makes it drop down vpon one  
heart, and not vpon another. And  
of this I would wish, that so many of  
you as yet are strangers from Grace,  
should learne to know your miserable  
state: What a fearefull thing is this,  
that

that God hath conuerted so many in the Citie wherein thou dwellest, yea, perhaps many in the Familie wherein thou remainest, and yet his Grace neuer lighted vpon thee but thou art left in thy old sinnes? Consider it rightly, I pray you. If the Lord should doe to you, as hee did to Israel in the dayes of *Ahab*, causing it to raine for 3. yeares and an halfe on all the lands about you, but not vpon your land; would you not conceiue in it a sinfull curse of G O D vpon you? O Hypocrite, thou that canst discerne the face of the sky, and take vp the tokens of Gods anger in the creature, canst thou not discerne the state of thine owne soule, nor apprehend this for a sinfull curse, that thirty or fourty yeares the showers of sauing and renewing Grace haue descended vpon the people round about thee, but neuer vpon thy selfe? Thou possessest thy old sins, and keepest still an hard, a barren and a fruitlesse heart. What shall I say to thee? To cut thee off from all hope of mercie, and so

How the heart, whereon grace descends nor now in this time of grace, is accursed.



send thee to despair; I haue not that in commission; the Lord hath his own time of calling, and can, when hee will, of *Saul* a persecuter, makes *Saul* a preacher. But one thing I can certifie thee of: So long as thou art in that state, mourne if thou wilt, thou hast much cause of mourning; for if this effectuall calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reserved to wrath, and not ordained to mercy.



## CHAP. XIII.

*In the inward calling, the Lord begins at the illumination of the minde.*

**N**OW that this *Calling* flowing from *Election*, may bee yet made sure to our consciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and so gather vp some tokens whereby wee may discern it. And in the first Creation, the

the Lord began at the light ; so in the second creation hee beginnes at the illumination of the minde : For wee can neither know the LORD to feare and loue him, neither yet our selues and our finnes aright, till the LORD, who commanded light to shine out of darknesse, shine also in our heartes. to giue vs the light of the knowledge of the glory of GOD in the face of Iesus Christ: And this light of GOD disco- uers to vs so many workes of darke- nesse, wherewith in ignorance wee de- filed our Consciences. that wee begin to be ashamed of our selues in the sight of God ; yea, our very flesh trembleth for feare of his judgements ; and wee cry out with *Iob*, *Now mine eye hath seene the Lord, therefore I abhorre my selfe.*

*Iob 42*

And thus the LORD proceedes from the minde to the heart, working into it such a contrition and godly sorrow, as causeth repentance vnto saluation: whereby the heart that was senselesse before, beeing dead in sinne and tref- passes, begins now to stir and moue, as

*Iosiah :*

Hee wor-  
keth mo-  
tions of  
sorrow &  
contrition  
in the  
heart.



*Iosabbs* heart melted at the reading of the Law: And the hearts of those penitent Jewes, which were pricked at the sharpe Sermon of *Peter*. Then feeling our selues ynder death through sinne, we beinne to bethinke vs of the wayes of life, and to aske with the Iailor, *What shall wee doe that wee may be saued?* These motions, meltinges and prickings of the heart, wrought in the Elect by the operation of Gods word, are the very pluckes of the hand of God, translating thee out of Nature into grace; yet must wee not rest heere. For *Felix* may tremble while *Paul* is preaching and many for a while may receiue this Word with joy, and yet afterwards fall away in the time of temptation. Wee must therefore consider, if there bee in the heart a response and answering vnto the LORD so oft as hee calleth; doe we present our selues before him, readie to follow him, saying with *Abraham*, *Heere I am, Lord*, and with *Samuel*, (after hee knew the Lords voyce) *Speake on, Lord*

*Act. 24. 15*

Hee worketh a response & answering of the heart to his calling and following of the Lord.

thy

thy seruant heareth thee? This answering and following of the LORD, are vndoubted tokens of effectuall Calling. So oft as the Lord calleth, the Christian answereth: When thou saidst, *Seek ye my face*, my heart answered, *O Lord, I will seeke thy face*. If the Lord command, the Christian answereth, *O Lord quicken mee according to thy louing kinnesse, that I may apply mine heart to keepe thy Statutes alwayes to the end*. If the Lord promise mercy, the Christian answers, *Stablish, O Lord, thy promise to thy seruant, and let it be to mee according to thy Word, for I beleene in thee, but Lord, helpe my vnbeliefe*. And thus in the heart of one effectually called there is a continuall response to the voyce of GOD, a waiting on the LORD, a walking with him, and a following of him where-euer hee goe. If the LORD hath called thee, sure it is thou wilt follow him, and no power of the Deuill, of the world, or of the flesh, shall hold thee backe from him. When *Eliab* touched *Elisha* with his cloake,

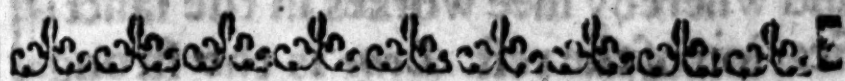
Psal. 37.

Psal. 112.  
18.Psal. 119.  
32.



cloake, hee left his Oxen, and ran after him. When *Iesus* called on *Andrew* and *Peter*, they left their nets, their ship and their Father, and followed him. When hee called on *Matthew*, hee left all his gainfull trade of the receit of custome, and followed him. When hee called on *Marie Magdalen*, shee forooke her sinfull life, and followed him. Heere is the finest Touchstone to try an inward calling. If the LORD hath called thee, thou wilt follow him; but if yet thou bee wandring after vanity, walking in the course of thy sinne, turning thy backe and not thy face to the LORD, deceiue not thy selfe; partaker of his heauenly calling (wherein stands the onely comfort of a Christian) hast thou neuer beene.

Chap.



## CHAP. XV.

*The loue of God a sure token of an inward calling: and of the commendation of loue.*

**T**Hat loue of GOD. And last of all, to returne to the words againe, the whole effects of our inward Calling the Apostle compriseth vnder one. to wit, *the loue of God*, and that most properly lie; for *Loue* compriseth all the rest vnder it. *Loue* is the Cognisance of Christs Disciples (saith our Saviour.) *It is the band of Perfection* (saith the Apostle) *and accomplishment of the Law*. *Loue* speaks with the tongue of euery vertue. *Pitie* bids thee helpe the indigent; *Iustice* bids thee giue euery man his owne; *Mercy* bids forgiue, *Patience* bids suffer: but the voyce of Christian *Loue* commands all these. Holy *Loue* is the eldest daughter of a iustifying Faith; that is, the first affection that Faith procreateth and sanctifieth,  
and

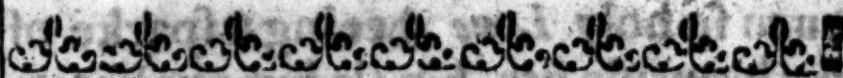


and whereby shee workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the whole nature of man: All the rest of the affections giue place vnto it, which wee may see euen in the man naturall and vnregenerate. Where *Loue* is kindled, Feare is banished, Couetousnesse coucheth, Ambition is silent: A Coward inflamed with *Loue*, becomes vallant; and a couetous man is oft-times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who other-wise giues place to no man, for obtaining that which hee loues, cares not to prostrate his honour to the dust. If carnall *Loue* bee so forcible, what shall wee say of the spirituall *Loue*? How much more doth it draw the whole powers of the Soule and body after the Lord? Neither is it possible to doe otherwise, for euery thing returnes to his owne originall. As the waters goe downe to the deepe, from whence they came; and fire tends vpward to his owne place and Region:  
Euen

Even so holy *Loue*, being a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continually inflame them towards the LORD, from whom it came, and suffers vs neuer to rest vvhile wee enjoy him: Then wee begin to liue, when vvec begin to *Loue*. As no creature can liue out of his owne Element; so the soule is but dead in sin, which is destitute of the *Loue* of God. No feare to offend him, no care to please him, no obedience to his Commandements can be giuen to the heart that loues him not. It were tedious to speake of all the properties of *Loue*: wee make choyce of a few, as chiefe trials of our *Loue*.

Chap





## CHAP. XVI.

*The first tryall of Loue.*

**T**He first property of *Loue*, is a burning desire to obtaine that which is beloued. As a woman that loueth her Husband vnfainedly, cannot bee content with any loue-token she receiueth from him in his absence, but longeth more and more till shee receiue him selfe; So the Soule which is wounded with the *Loue* of Iesus her immortal Husband, hath a continuall desire to bee with Him. I grant euery token sent from him brings comfort, but no contentment till shee enioyes Him: Whereof commes these and such like complaintes: *As the Hart braies for the*

*Psal. 42. 1* *riuers of water, so panteth my soule after thee, O my God: O when shall I come and appeare before the presence of my GOD?*

*Psal. 143.* *My soule desireth after the Lord, as the thirstie land, for I would bee dissolued and*

*Phil. 1.* *bee with the Lord; Therefore come, euen*

*Rev. 22,* *so*

So come, Lord Iesus. But alas heere are weetaken in our sins. Thou sayest, thou louest him, but how is it then thou longest not to see him, neither desirest to be with him: yea, a small appearance of the day of death, wherein we should goe to him; or mention of the day of iudgement, wherein hee shall come to vs, doth terrifie and affright thee. Thou that contentest thee with the giftes of GOD, and thinkest not long for himselfe, thou art but like an adulterous woman, who if shee possesse the goods of her husband, regards not albeit shee neuer see himsele. The Iewes are blamed, because they called on the Lord, rather for Oyle and wine, than for himselfe. The Gentiles are conuicted for worshipping the creature, rather than the Creator: But more iustlie shall the bastard Christian bee condemned for louing the gifts of GOD, more than the giuer. Let vs therefore beware of this fearefull ingratitude. Wee may indeed reioyce in all the giftes the Lord hath giuen vs, and they should thankfully

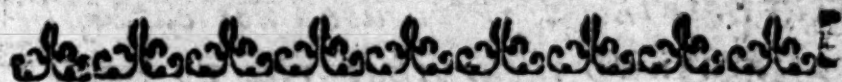


fully bee receiued: But alwayes with a protestation, that nothing ginen vnto mee heere, bee allowed vnto me for my portion and inheritance; and that no contentment euer come to our hearts, till wee obtaine the full fruition of our louing Husband *Christ Iesus*.

1f the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*: How much more should the loue of God compell vs to say to our Lord, *It is not thy gift, but thy selfe, O LORD, I long for: thou art the portion of my soule*: If thou wouldest giue mee all the workes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue mee thy selfe: Therefore, *O Thou whom my soule loveth, shew mee where Thou feedest, where thou lyest at noone*: For why should I bee as shee that turnes aside to the flockes of thy companions? Blessed is hee that hungreth and thirsteth for thy righteousness, for hee shall behold the face of his God, and bee filled with his Image; for, *In his presence is the fulnesse*

*Cant. 5. 6.*

fulnesse of ioy, and at his right hand there are pleasures for euermore.



## CHAP. XVII.

### Second tryall of Loue.

**T**He second tryall of holy Loue, is Obedience, and a care to setue and honour the Lord in all estates and callings. Preachers must bee tryed by this rule, *Peter, louest thou mee? Feede my flocke.* Gouvernours and Councillors in your callings must bee tryed by this: Can ye say with the godly Gouvernour *Dauid, I loue the Lord?* Then will you also say with him, *What shall I render to the Lord for all his benefites?* How shall I shew to the LORD my loue? and what shall I doe in my time, for the aduancement of his glorie? If you loue the Lord, then bee nursing Fathers to his Church; bee faithfull aduancers of his Kingdome; wise prouisoers to remoue the stumbling blockes that hinder the course of his Gospel. If yee

*Psal. 119.*

Q

lotte



loue the Lord, stand vp with *Dauid*,  
 and say, *Doe I not hate them, O LORD,*  
*that hate thee? And doe I not earnestlie*  
*contend with them that rise vp against*  
*thee? Surely, I hate them with unfained*  
*hatred, as if they were my utter enemies.*  
 If yee honour the Lord, as *Dauid* did,  
 the Lord shall blesse you as he did *Da-*  
*uid, Dauid* sware vnto the LORD, that  
*hee would not rest till hee found out a place*  
*for the LORD, euen an habitation for the*  
*mighty God of Iacob.* And the LORD  
 sweares againe to *Dauid*, that of the  
 fruite of his body hee would set vpon his  
 Throne to reigne after him. But if other-  
 wise there bee nothing in you, but a  
 care to stablish your selues and your  
 houses, with the neglect of the glory of  
 God; then remember, the curse of *Sheb-*  
*na*, and not the blessing of *Eliachim*  
 shall bee vpon you: You shall not bee  
 fastned as a naile in a sure place, but shall  
 bee rowled and turned away like a ball:  
 The LORD shall driue thee from thy  
 station, and out of thy dwelling place  
 shall hee destroy thee; for the wicked  
 shall

say 22.

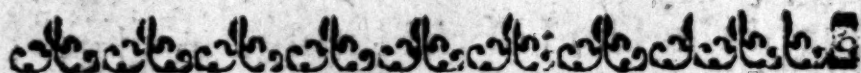
psal. 140.

shall not haue their desire; his thoughts shall not bee performed, neither shall hee bee established on the earth, but euill shall hunt him to destruction: The LORD shall take thee, and plucke thee out of thy tabernacle, and roote thee out of the Land of the liuing. And generally all of you in your callings, remember, the value of your Christian loue must bee tryed by the same touchstone; not by your words, but by your deeds. *If any loue mee (saith Christ) let him keepe my commandments.* But heere also the hypocrisie of this age is clearelye discovered: In word, they pretend *the loue of God*, but in deede they grieue him with their transgressions. As the Iewes, they called him King, & bowed their knees before him, but spat in his face, and buffeted him: So the bastard Christians in this age, call Christ their Lord, and bow their knee before him, yet they crucifie him, and trample his bloud of the Couenant vnder their feete: They kisse him and betray him with *Iudas*. It is but a Scepter of reed

Psal. 52.4



they yeelde and grant to him , for they giue him no commandement ouer their affections: Wherefore great is the controuersie which the Lord hath this day with the men of this generation.



### CHAP. XVIII.

#### *The last tryall of Loue.*

**T**He last tryall of *Loue* , whereof I will speak at this time (leauing manie other) is Bountifulnesse, *Loue* (saith the Apostle) *is bountifull*. Experience proues this: euery Louer is a bountifull bestower on them whom hee loues. Yee loue your backes , and spare not to cloath them , yea with excessiue appa-  
rell : yee loue your bellies , and therefore are bountifull daylie to them in feeding them: Yee loue your Children , and therefore let them want nothing that is needfull for them: Yea , yee loue your beastes, and yee bestow largesse on them ; onelie you say , you loue the Lord : but wherein are you bounti-  
full

full towards him? It is true, in nothing can a man bee profitable to the Almighty. saith Iob. But are there no works which should so shine before men, that by them our heauenly Father may bee glorified? Though workes can bee no merites, yet are they your witnesses of your Loue towards the Lord. Though your goodnes extend not to the Lord, yet where is your delight that should bee in the Sainctes, and excellent Ones vpon earth? Where is your compassion and loue toward the brethren? Are not the men of this age like the Figge tree, that haue faire leaues but not so much as one Figge to giue Iesus in his hunger? hauing the shew of Godlinesse, but haue denied the power thereof: rendering words enow, but not any fruits, at all to adorne the glorious Gospel of our LORD IESVS. And so (if wee might proceede) euery tryall of Loue should discouer the hypocrisie and bastard Christianitie of the most part of professours in this age. But being forced at this time to conclude, I turne

2 Tim. 3. 5



mee towards you ( who, I know, haue set your hearts to seeke the Lord ) that I may leaue my last blessing behinde mee vnto you, being no more purposed to speake to you, from this place : To you, and to euerie one of you who can say with *Peter*, in a sincere conscience, *Lord, thou knowest, I loue thee*, to you here, in the Name of God I ratifie this priuiledge; *All things shall worke together for the best vnto you.* Faint not therefore ! beseech you in the course of Godlinesse, but *bee strong in the grace of our LORD Iesus Christ : stand fast in the power of his might*, praying to the Lord continually that he would stablish that which hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you further, and to giue you inheritance among them that are sanctified in Christ Iesus : to whom, with the Father, and the holy Spirit be all honor praise and glory, for euer, *Amen.*

*F I N I S.*

A  
PREPARATIVE  
for the New Passeouer.

*Very profitable to bee per-  
used and read of all those who  
are called to the holy Ta-  
ble of our Lord.*

*Written by that worthie man, Ma-  
ster William Cowper Minister  
of G O D S Word.*

*The ninth Impression.*

*Corrected and amended : With  
some Prayers to bee vsed in priuate  
Families heerevnto added.*

*Proverbes Chap. 9. Verse 5.  
Come eate of my meat, and drinke of the wine  
that I haue drawne.  
8. My fruit is better than gold, euen thā fine  
gold, & my reuenewes better thā fine siluer.*

*Printed at Edinburgh, by the Heires  
of ANDRO HART. 1632.*







TO  
**THE RIGHT**  
*worshipfull*, Sir **DAVID**  
**MURRAY**, speciall Gentleman  
*of the Prince his Bed-cham-*  
*ber, multiplication of*  
*mercy, grace & peace.*

**R**ight Worshipfull, albeit no distance  
of place can disioynt them in affectio  
on, whom G O D hath conioyned  
by the hand of one Spirit: Yet is it  
no small stop of that Christian conference,  
whereby either of them might happilie  
edifie, and bee edified of others. I haue  
therefore taken mee to the next remedie:  
since I cannot reach toward you with my  
tongue, I haue endenoured by writting to be-  
stow vpon you some Spirituall gift, accor-  
ding

Rom. I.



ding to my line or measure for recompence of that comfort, which I haue reaped of that grace of God which is in you.

I know these colder partes of the Yle, wherein wee sojourne, doe not vsually render such reape fruites as those on which the Sunne beates more hotly: Yet are they also profitable in their kinde for nourishment; specially of such, who from their youth haue beene accustomed to feede vpon them. Neither hath the Lord our God debarred vs from Communion of that which is the greatest glory of the Yle: The Sun of righteousness hath shined vpon vs also. The Lord hath made our darknesse to bee light, and led vs, who were blinde, a way wee knew not. The Lord hath set his standard amongst vs. He hath not onely said to the South, Keepe not backe, but hee hath also commanded the North to giue, and to bring vnto him his sons from farre, and his daughters from the ends of the Earth, As the going forth of the Sun, is from the one end of heauen to the other, rising in the East, and running on like a mighty man, his race toward the West; so hath the

Law

# Dedicatory.

245

Law gone forth of Syon, and the Word of the Lord from Ierusalem: The light of the Gospel thorow many Nations hath come from them of the East toward vs in the West, where now it stands more marvellouslie, than the Sunne stood in Gibeon in the dayes of Ioshua, till the fulnesse of the Gentiles in these partes, the remnant of Iaphets house bee brought into the Tents of Sem. How long it will so continue, the LORD knoweth.

Esa. 2. 3.

Iosh. 10. 1.

Rom. 11. 25

Gen. 9. 27.

Now the shadowes of the Euening are stretched ouer them of the East: The Sunne is gone downe ouer their Prophets. Darknesse is vnto them in stead of Diuination. If our vnthankfulnesse pronocke the Lord to with-draw it from vs, wee in like manner shall bee to this Land, when GOD departs from it. There was neuer people before vs had any more but their day of Grace, some longer, some shorter: but as they had a Morning, so hath an Euening also overtaken them. While therefore wee haue the light, let vs walke in the light: Blessed shall wee bee, if wee know those thinges which belong to our

Mich. 3. 6.

Hos. 9. 12.

Ioh. 22. 35

Luk. 19. 42



Psal. 2.

Luk. 15. 8.

Psal. 15. 6.

our peace: For in our dayes that promise which the Lord hath made two thousand and six hundred yeares agoe, is aboundantly performed; That hee would giue the endes of the earth to his Sonne for a possession: Happie are they amongst vs, who shall bee found of that number, sought out by the candle of the Gospel, as pieces of lost Money; and like wandering Sheepe taken out of the mouth of the Lyon, and giuen in a gift to Christ, that hee may saue them: These are the Redeemed of the Lord, let them praise the Lord; and among them come ye in also, and giue glorie to God: take in your heart and mouth with David, that Song of thankesgiuing: The Lotes are fallen vnto mee in pleasant places: And I haue a faire Heritage.

It is written of Theodosius, that hee thanked God more for that hee was a Christian, than for that hee was an Emperour; because the glorie hee had by the one, would vanish; but the benefits he had enioyed by the other, hee knew were to continue for ever: and though it may bee most iustlie great matter of your ioy, that by the fatherlie care

# Dedicatory.

247

care of our gracious Soueraigne, yee haue  
beene placed a Domestique Attendant on  
his Maiesties most Princelie Sonne, euen  
from his verie Cradle (wherein hitherto  
you haue beene praised for Fidelitie, and I  
hope shall bee so to the end) yet let this bee  
your greatest Glorie, that the LORD hath  
made you partaker of that blessing which  
commeth by the Gospel, and giuen you  
the earnest of that Inheritance prepared  
for them, who are sanctified by Faith in  
Christ Iesus. For increase whereof in you,  
as I daylie send up my weake prayers unto  
the LORD, so shall I bee aboundantlie  
contented to know that these small fruites  
of my husbandrie, which haue growne this  
last Summer in the pleasant valley of  
Perth, not far from your native soyle, may  
bee any way profitable to confirme and esta-  
blish that which GOD hath wrought in  
you. Let them therefore (right worship-  
full) come toward you as those fruites  
Iacob sent to Ioseph from Canaan South-  
ward, to more plentifull Egypt; though  
not as supplements of your neede, yet as  
Testimonies of that love which I beare

AB. 20. 31

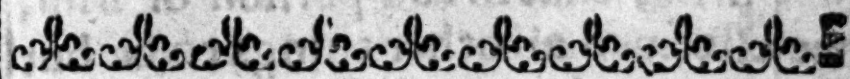
Gen. 43. 11



toward you in the LORD: To whose mercie I commend you for ever in CHRIST IESVS.

Your W. in the Lord Iesus.

Master William Comper, Minister  
of CHRIST his  
Euangel at Perth.



A

# PREPARATIVE for the new Pasſeouer.

## CHAP. I.

*Of the ſeruent deſire Chriſtians haue to bee united with Chriſt. How inexcusable they are who neglect this holy Sacrament. The great danger in comming vnprepared. The parts of the Precept: Firſt, that wee try: Secondly, that wee eate: The laſt handled firſt.*



**A**S the Soule of a Chriſtian longeth for nothing more than to be fully vnited with the Lord Ieſus; ſo doth hee greatly account of euerie meane whereby this vnion is aduanced. The Apoſtle Saint Paul was ſo inflamed with the loue of



*A preparatiue for*

of Christ, that in comparifon of him, hee esteemed all other things to be but dongue, and euery thing an aduantage that might ferue to conioyne him with Christ: For albeit the nature of man abhorreth nothing more than death (yea, euen the foule of the godly desires not to lay aside the body, if it might stand with the Lords dispensation; which the Apostle is not ashamed to protest of himfelfe: *VVe would not (saith hee) bee unclothed, but would bee clothed vpon, that mortalitie might bee swallowed vp of life.*) Yet did the loue of Christ so far ouercome him, that he was content through the valley of death to follow the LORD; yea, most desirous to be dissolued by death, in so much as hee knew it to bee a meane to conioyne him neerer vnto Christ.

*2 Cor. 5.4**Phil. 1.23.*

And herein hee stands vp to witnesse vnto vs, that vnlesse wee haue a most feruent desire to participate of his holy Sacrament, which the Lord hath instituted to scale vp and increase our spirituall Communion with him; wee are

are manifestly conuinc'd to bee such, as in whom there is no loue of the Lord Iesus: If wee will not goe with him to eate and drinke in his Parlour at Ierusalem, it is not likely that wee will follow him out of the City, bearing his reproach, to bee crucified with him on mount Caluarie. The Apostle is desirous to goe through death, that hee might come to Christ: And it was the notable word of that ancient *Ignatius* the Scholler of Christs best beloued Disciple, *Saint Iohn*: *Nihil visibilium moror, nihil invisibilium, modo Christum acquiram*: I stand (saith he) vpon nothing visiblie, nor inuisiblie, I care not what torments come vpon mee, so that I enjoy Christ Iesus. And will not wee then (casting away all impediments) come joyfullie forward to this holy Table, wherein our blessed Sauiour communicateth himselfe vnto vs, and wherevnto this day, so louingly hee inuities vs? Now hee stands at the doore and he knocks, offering to come in and suppe with them who will open vnto him.

They will not suffer with him on mount Caluarie, who refuse to banquet with him in his Parlour.

*Euseb. lib. Cap. 36.*

*Reu. 3. 20.*

R

Now



*Mat 26. 16**Cant. 5. 1.**Rev. 19. 7**Mat. 11. 28**John 5. 8.**John 9. 7.*

Now the Master shall say to his Disciples: *Take yee and eate, this is my body,* Now sayes the Bridegroom to his friends, *Eate, O my Friends, and make you merrie my welbeloued.* Now doth the Angel intimate that proclamation, which hereafter will be resounded with greater joy from heauen: *Let vs be glad and reioyce, for the marriage of the Lambe is come.* And now the Sauour cals vpon sinners with out-stretched armes: *Come to mee all yee who are wearie and laden, and I will refresh you.*

Those disealed creatures who lay at the poole of Bethesda, waited diligentlie on the occasion, when they should step downe into the water: For he that first stepped in after the Angel had troubled the water, was made whole, whatsoeuer his disease was. Praised be GOD, though we haue not now those waters of Siloam, wherein with that blinde man, wee may cure our bodilie diseases; wee haue the waters of that Shiloh, of the which whosoever drinks shall not thirst any more: Those are the

the waters of life, that are able to cure all our spirituall infirmities, the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselves ready to come vnto him. Let vs not therefore neglect so faire an occasion of grace; but let vs vp and arise, let the Bride make herselfe ready, and goe foorth to meete the Bridegroom. Let vs begin at this wilderness to eat the fruits of our promised Canaan, which is aboue; let vs open to the King of glory that knocks; let vs gce to our sauiour that cries come, and joyfully communicate with our Lord, who commands, *Take, & eat, this is my body.* For heere is giuen the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: For heere he giueth it, as it were with both his hands, that is, not onely by his Word, but also by his Sacrament; one-  
*lie take heede to this warning, Let a man trie himselfe, and so let him eate.*

*Gen. 49. 10  
 Ioh. 1. 14.  
 At Siloam  
 poole, on-  
 lie he was  
 healed  
 who first  
 stepped  
 downe,  
 not so at  
 shilo's  
 Table.*

There is danger in hearing of the  
 R 2 Word,

Cowper, ".



*Luk 8. 18.*

Word, and therefore our Sauour forewarnes vs : *Take heede how you heare.* There is dāger also in communicating. In the preceeding Verse, The Apostle forwarneth vs of it; *He that eates of this bread, and drinkes of this cup of the Lord unworthilie, is guiltie of the body and bloud of the Lord.* In the subsequent verse, hee forewarnes vs also of the danger: *He that eates and drinkes unworthilie, eateth and drinketh his owne damnation.* And in this interjected verse, which now by the grace of God wee haue to handle, hee sheweth vs the way how to eschew them both: And therefore let vs hearken the more attentiuely vnto it.

This precept hath two parts : in the first wee are commanded to try before wee eate ; in the second, wee are commanded to eate after tryall. Before we communicate, hee requirs tryall ; and after tryall, hee commands to communicate : and so hee encounters with two sorts of men, whereof the one eates of this bread and tryes not, and these faile against the first : The other try themselves,

selues but eate not of this bread: And these faile against the second. Both of them are heere corrected by the Apostles precept. In handling whereof, we begin first at the last part, that such as are resolved to bide away, if it please God, may bee made willing to come, and then by Gods grace, wee shall returne to the first, that such as are willing to come, may bee instructed how they should communicate.

*And so let him eate.* It is not then as yee may perceiue, left free vnto men to communicate, or abstaine from the Communion as they please; but we are bound by a Commandement to eate and drink at this Table. *Doethis* (saith our Sauiour) *in remembrance of mee.* Our first father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbad him to eate; but many of his sonnes faile in refusing to eate of that tree of life, whereof God commands them to eate. In their words they condemne the fact of their Fathers, because they were *Sicut*

Wee are  
bound b  
G O D S  
command  
to eate at  
this Table



Bernard.

*omnium parentes: ita omnium peremptores,*  
*& prius peremptores quàm parentes:* pe-  
 rishers of their posterity, ere euer they  
 were parents; and in their deedes they  
 are daylie imitators of their folly. It  
 was a punishment vnto *Adam* to be de-  
 barred from the tre of life; and it is but  
 a pastime to many of his foolish posterity  
 to debare themselves from it.

The Apo-  
 stle  
 man will  
 eat where  
 God for-  
 bids him,  
 & wil not  
 eat where  
 God com-  
 mands.  
 him.

Mat. 24. 12  
 Because  
 the sedu-  
 cer is be-  
 leeued &  
 not the  
 Saviour,

Thus stands the corrupt nature of  
 man still in contrary tearmes with the  
 Lord, *And the children doe fulfill the*  
*measure of their Fathers iniquitie:* where  
 God forbids man to eat, there will he  
 eat; and where the Lord commands  
 him to eat, there will he not eat. The  
 Serpent spake from the earth; *Albeit*  
*ye eat of that tree* ( which God hath  
 forbidden ) *ye shall not die,* and man  
 hearkened vnto it. The LORD Iesus  
 speakes from Heauen, *Come and eat of*  
*the tree of life, and ye shall live;* but  
 man will not heare him. O sillie and  
 fearefull rebellion! the Seducer is be-  
 leeued, and the Saviour is not beleeued.  
 This day wisdom hath prepared his  
 Table,

## the new Passeouer.

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Table, hee calls vpon you all, Come and  
eat of my meat, and drink of the wine that I  
haue drawn: he that findeth me, findeth life,  
& shall obtaine the fauour of the Lord; but  
hee that sinneth against mee, hurteth his  
owne soule; and all that hate mee, loue  
death. Thus are wee louingly called,  
& fairly forewarned; and all those are  
made inexcusable that will none of his  
counsel: they wil not eat of this bread,  
but shall eate of a worse. For they  
shall eate of their owneway and  
be filled with their own deuices,  
their pathes shall tend vn-  
to death, because they  
refuse to lay hold  
on the tree of  
Life.

*Prou. 9. 5.*

*Prou. 8. 34*

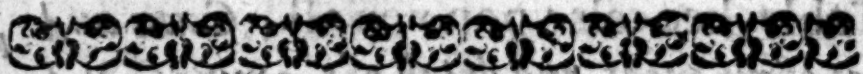
*Prou. 1. 30.*

31

R 4

Chap.





## CHAP. II.

*Ignorance, the mother, of all Recusancie to communicate. The Reasons of diuerse refusals condemned. Better excuses reſected by Chriſt in the Goſpel than theſe. They conſent not to the Marriage of the Lambe, who reſuſe the ſmalleſt token of his loue.*

*Ioh. 1. 10.*

**W**Hat euer bee the pretended excuse of theſe Recuſants, ignorance is the mother of their ſinne, and therefore may I ſay that vnto them, which the Lord Ieſus ſaid vnto that Samaritane woman: *If thou knoweſt the gift of God, and who it is that ſaves to thee, Giue mee drinke, thou wouldeſt haue asked of him, and hee wouldeſt haue giuen thee the water of life.* This ſweete gradation of our Sauours wordes, *If thou kneweſt, thou wouldeſt aſke; if thou aſkedſt I would giue:* Euidently pointeth out the ſin of theſe men to bee (as I haue ſaid) the daughter of ignorance; whereas out  
of

of doubt, if they knew the gift that is giuen them heere by God, they would answere with those Iewes, *Lord, euermore giue vs this bread:* And with that Samaritane woman when shee was better informed, *L O R D, euermore giue mee of that water to drinke, that I thirst no more.*

*Ioh. 6. 34.*

*Ioh. 4. 15.*

But that wee may deale particularly with such as refuse, wee are to know, that albeit this their rebellion proceeds of ignorance, yet they who refuse, are of sundry ranks: Some know not the vtility and excellency of this Sacrament; these thinke they may bee Christians good enough, although no Communicants: They looke to this Table with naturall eyes, they iudge of it by things which they see, and so despise it, because after their reckoning they haue better replenished Tables at home. These are like *Naaman* the Syrian, who came to *Elisha*, to be cured of his leprosie; hee was commanded to goe and wash himselfe seven times in *Jordan*, which at the first hee disdained

Some refuse to communicate, because they know not the excellencie of this sacramēt.

These are foolish like *Naaman* the Syrian.

*2 Kings 5.*

to *10. 12.*



1 Cor. 1. 21

to doe: are not (said hee) *Abanah* and *Pharpar*, Riuers of *Damascus*, better than all the waters of *Israel*? Hee contemned the meanes cominanded by the Prophet, hee went away in displeasure, and his leprosie went with him; but afterward, when hee reuerently vsed the meanes prescribed vnto him, hee was made cleane of his leprosie. Wherein wee are taught, not to despise the ordinance of God, although it seeme neuer so base vnto naturall iudgement: It pleased God, by the foolishnesse of preaching, to saue them who belecue. and hee hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

Let a man therefore bee content to take Saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it. No worldling will refuse treasure of gold, although it were giuen him in a Box of Wood; nor precious pearles presented to him in a purse of leather: And wee see that noble personages disdain not  
to

to take inſeſtment of ſtately buildings and faire inheritances, by acceptation of a contemptible little piece of earth and ſtone. And ſhall a Chriſtian reſuſe ſo excellent a gift, becauſe it is giuen by ſo ſmall a meane? far be it from vs, that wee ſhould examine the ordinance of God, but rather that wee prepare our ſelues in faith and feare, to obey it: let vs not looke to the meanes, but to the bleſſing by Gods promiſe annexed to the meanes; to the gift more than to the manner of giuing. In this banquet wee muſt learne to exerciſe our Faith, not to ſatiſfie our ſenſes: it is no banquet for our body: If ſo the Lord had intended it, he could haue furniſhed his Table with the delicateſt thinges, and made thee a banquet farre exceeding that which *Ahaſuerus* made to the Princes and Gouvernours of his Prouinces: *For all the Fowles of the aire, and beaſtes that feede on mountaines and fields are his.* He may command as his owne, all the creatures of his three ſtore-houſes, the Aire, the Earth, and the Sea, but

*Eſter. 1. 3.*

*Pſa. 50. 10*



The lesse  
wee see in  
this Ta-  
ble, the  
more wee  
are bound  
to belieue

but heere the lesse wee see, the more we are bound to beleue. Say not with vnbeleeuing *Naaman*, What better is this Bread and Wine, than other bread and wine? Such blasphemies sometime haue fallen out of the mouths of ignorants, whose darkenesse wee shall (God willing) discover by the light of GODS Word hereafter: For the present, my conclusion to the Recusant is, that if as thou pretendest, thou bee a louer of Christ, then wilt thou esteeme enery new token of his loue, a new benefit vnto thee; and what euer hee puts in thine hand as a pledge of himselfe, in that respect it shall be dearer vnto thee than all the world beside.

Others againe there are, who know both the vtilitie and excellencie of this holy Sacrament, and yet refuse to communicate, (but as they thinke) with a reason, pretending that it is not contempt, but reuerence of the Sacrament, which makes them to abstaine. To which I answere, that there is no excuse in the world can warrant a man to bide  
backe

backe from Christ Iesus, when hee calls vpon him; for what art thou able to alledge? want of preparation; the fault is thine owne: For since the marriage of the Lambe is come, and thou art warned therevnto, why dost thou not make thy selfe ready, and remoue the impediments? And yet if thou alledgest that common excuse of the ignorant multitude, that thou art at variance with thy neighbour, by reason of some iniuries done to thee, not as yet repayed by him, nor to bee borne with all, and digested by thee; what dost thou, but by a singular subtiltie of Satan, excuse one sinne by another? As if one would teach thee to wash away the spots of thy face with puddle water, were not that in stead of cleansing, to make thy selfe more vnckane? And thou whilest thou wilt iustifie thy contempt of God his calling, by alledging thy vnsanctified affection, & heart that cannot forgiue, dost no other thing, but mak thy selfe guilty of a double rebellion, as one that wil not discharge thy

I  
If it bee  
of prepa-  
ration, the  
fault is  
their own

2  
If it bee  
variance  
with their  
neighbor,  
they ex-  
cuse one  
sinne by  
another.



thy Christian duty neither to God nor man.

Mat. 22. 4.

They who  
excuse  
their re-  
cusancie,  
because of  
variance,  
are fur-  
ther con-  
uincd.

Consider, I pray thee, the excuses pretended by those who were bidden to the marriage of the great King, and compare them with thine: one of them said, *I haue bought a Farme, and will goe see it*: Another said, *I haue bought fine yoke of Oxen, and must goe and proue them*: And the third said, *I haue married a Wife, and may not come*. The worst of their excuses is better than thine, and yet were they all compelled: The vse of husbandrie and marchandise, and the dutie that a man oweth vnto his wife, are sometime lawfull, albeit not to bee preferred before that duty we owe vnto Iesus Christ: but that thou shouldest lie at variance with thy neighbour, & carry within thee an heart that cannot forgiue, is neuer lawfull. If that which sometime is lawfull, cannot excuse thy delaying to come vnto Christ when hee calls vpon thee, what mockerie of GOD is it to alleadge that which neuer is lawfull?

And

And heere also beside the offence done against thy God, consider what preiudice thou dost vnto thy self. What folly is this, that because thy neighbor hath sinned against thee, thou wilt also sinne against thine owne soule? I suppose (as thou hast said) hee hath wounded thee, and hurt thee in thy body, goods, or name: is that a reason why thou shouldest contemne the calling of Christ who offers to cure thy wounds and heale all the infirmities of thy soule? yea, to pacifie all those passions and perturbations of mind, wherewith thy impatience disquiets thee? hee forewarned his owne, that in the world, they should finde trouble, but in him they should haue peace: If thou find (as hee forespake) trouble in the world, why wilt thou not goe and seeke that peace in him, which hee hath promised? As to thy right, I require not thou shouldest lose it: neither yet forbid I, that by ordinary meanes thou shouldest seeke a redresse of those wrongs which against order are done vnto thee: For  
the

*Ioh. 16. 33*



Psal. 7. 26

Exo. 10. 13

Math. 6. 15

the law is the stay of confusion and the sinew of the Common-wealth without which no fellowship can be entertained amongst men: and God hath appointed the Magistrate, that vnto good men hee should be *like the raine to fieldes new mowne*, vnder whom they may flourish; but should bee to the wicked like that *westerie wind*, which draue those Locusts into the red Sea, that troubled the Land: but as for grudge, rancour, hatred, malice, and such like, what haue they to doe in the heart of the child of God, since wee are commanded to forgive one another, euen as GOD for Christs sak forgauē vs? and plainly for-  
 tolde, that *if we doe not forgive men their trespasses, no more will our Father forgive vs our trespasses.* A fearefull recompence, that wee should possesse our owne sinnes, because wee will not forgive the sinnes of others. Certainelie, thou that dost so, giuest out a hard sentence against thy selfe; for in stead of mercy, thou cryest for iudgement, as oft as thou prayest, *Forgiue mee my sins,*

as

as I forgiue them that haue ſinned againſt mee: For that is, Lord, forgiue me not at all. It was an horrible ſin of the Iewes that they preferred *Barrabas* a wicked malefactor before the LORD: but I pray thee conſider, how neere thy ſinne drawes to theirs, if thou iudgeſt rightlie of it: When thou refuſeſt to come to this holy Table, vnleſſe thou haſt amends of ſuch wronges as are done vnto thee, thou ſayeſt in effect, Rather than Ie renounce my will, I will renounce my part of Chriſt, and Communion with him; for heere is the very queſtion: Whether wilt thou forſake thy Communion with Chriſt, or thine owne corrupted will? Say not now to mee, Theſe are hard ſpeeches, G O D forbid that euery one who is not partaker of this Sacrament, ſhould in ſo doing forfeit his part of Communion with Chriſt. I grant indeede, they are hard ſpeeches, but true ſpeeches, and no harder than thy ſin deſerueth: For I pray thee, to what end did our Sauiour inſtitute this Sacrament? was it

S

not

They who do ſo, prefer *Barrabas* before Chriſt.

Renouncing their communion with Chriſt becauſe they reſiſt their owne wicked will.



*Gen. 24. 53**2 Cor. 5. 29*

not that in it hee might communicate himselfe to thee? How canst thou then excuse thy selfe, & say thou hast not rejected him, seeing thou rejectest the meanes whereby hee is giuen to thee? When *Eliezar* the seruant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did shee testifie her consent: surely not onely by word, but by acceptation of those iewels of siluer and gold, which he gaue her as loue tokens in the name of *Isaac*. Now we are sent forth to you as the Ambassadors of the liuing God, to win you in marriage vnto his son, & to prepare you that you may be presented a chaste Spouse vnto him: and wee are commanded to minister vnto you this holy Sacrament, as a pledge of his loue towards you: If yee agree to the marriage, and be content to forsake your fathers house, and goe with vs to the house of *Abraham*; then testifie your consent by receiuing these holy tokens of his loue, which in his Name wee exhibit vnto you: But if yee will not, then shall we stand vp as witnesses against

against you, that wee haue called you, and yee refused to come.

O man, what wilt thou doe for thy Christ, that wilt not come and banquet with him at his Table? How canst thou say thou louest him, when so small an impediment keepes thee back: from going vnto him? hast thou not cause to hang down thine head for shame, when thou art conuincd to haue lesse loue to thy Saviour, then *Esaue* had to *Jacobs* pottage? For loue of them he sold his birth-right, which he should haue kept: but thou for loue of Christ, wilt not forsake thy corrupt wil which thou art bound to abandon. *Abraham* for the loue of God was content with his own hands to slay his onely lawfull sonne; and thou for the loue of God wilt not slay thy vnlawfull bastard affections, nor doe the holy will of God, except thy wicked will bee first fulfilled. This evidently proues that thou hast not *Abraham* for thy Father, but art of the race of wicked *Cain*, that hated his brother vnto the death. Assuredly,

They loue not Christ who wilfully refuse to communicate.

Gen. 25. 30

Gen. 22. 20

1 John 3.



except thou repent, that merciles iudgment bides thee, presignified in that mercilesse servant, who hauing gotten mercie from his King, would shew none to his companion: *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on the?* Thy former sinnes shall bee imputed vnto thee, and thou shalt be deliuered to the laylor, till thou pay all that is due vnto the Lord, which thou shalt neuer bee able to doe.

But, that the pittifull ignorance of both these sorts of Recusants may the better appeare; And further light may arise to such as are willing to communicate; wee are to consider what a banquet this is, and what are the delicates, vnto the participation whereof we are here called. The Apostle saith not, Let a man eate bread, and drinke wine, but *Let him eate of this bread, and drinke of this Cup.* The particle (*This*) tels vs, it is no common Bread and Wine. No surely, the comfort is great, that wee are commanded to eate of that Bread, whereof our Sauour saith: *This is my Body,*

Body, and to drinke of that Cup which hee calls *his blood of the New Testament, shed for the remission of the sinnes of many.* Hee that eates of my bread, and drinks of my Cup vnworthily, becomes guilty of the abuse of Gods creatures: But hee that eates of this Bread, and drinkes of this Cup vnworthily, becomes guilty of the body and blood of the Lord, and eates his owne damnation, because hee discerneth not the Lords body.

And therefore that wee fall not into this fearefull sinne, wee are to know, that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kinds which must bee distinguished, and so the word of *discerning* imports that secret. There are heere things of sundry sorts, wee must discern euerie thing in its owne kind: so our Sauour taught vs, and after him his Apostles: and this truth the ancient Fathers haue deliuered vnto vs. *Eucharistia* (said *Irenaus*) *ex duobus rebus constat, terrena & coelesti.* The Eucharist consists of two kinde of things,

In this Sacrament are things of sundry kinds, which must bee distinguished.

*Iren lib. 4  
contra Val.  
Cep. 43.*



## A preparative for

Maca. Ho

the one earthly, the other heavenly; And *Augustine* calleth it, *Visibile signum invisibilis gratia*: The visible signe of invisible grace. And *Macarius* calleth this Bread and Wine, *αυτιτυπα*, *Exemplaria figura seu Typi carnis & sanguinis Christi*: Resemblances, Figures and Types of the Body and Bloud of Christ Iesus. Now it is sure, that a Type, Paterne, or Figure, must ever bee distinguished from that whereof it is a figure. This Sacrament then being a compound thing, must bee considered not as a simple, but as a compound thing: If it bee asked whether a man bee earthly or heauenlie, because hee is a compound creature; it must bee answered by a distinction: If it bee asked how, a Christian beeing on the earth, the Apostle saith, that hee hath his conuerlation in the Heauens; it must bee answered by a distinction: and if also it bee asked whether this Sacrament bee an earthly or an heauenly thing, how the signe is giuen, and how the thing signified: How Christ Iesus

is

is in heauen and yet present in the Sacrament; all these, I say, must bee answered by distinction: *Sursum est Dominus* (said Augustine.) *sed etiam hic est veritas Dominus: Corpus enim Domini in quo resurrexit, uno loco esse potest, veritas eius ubique diffusa est:* Our Lord is aboue in Heauen, yet heere also is our LORD, as hee is the truth; for the body of our Lord, in which hee arose from death, can bee but in one place, but his truth is diffused into euery place. And againe, *Ibat per id quod homo erat, & manebat per id quod Deus: Ibat per id quod uno loco erat, & manebat per id quod ubique erat:* Hee went hence by that which was man, hee stayed by that which was God: Hee went away by that which was but in one place; Hee stayed by that which was in all places. And againe: *Ascendit super omnes caelos corpore, non recessit maiestate:* Hee ascended aboue all the heauens in his body, but hee departed not hence in his Maiestie. And Cyrill in like manner: *Non enim quia nunc non*

August. in  
10. cap. 7.  
tract. 29.

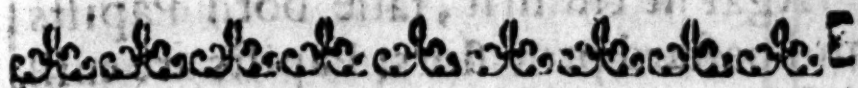
Cy. cat. b.



*adest in carne ex eo putes, quod spiritu medio hic nō adsit*: Think not that with his Spirit hee is not heere amongst vs, because hee is not now amongst vs with his body. Thus wee see yee must vse a distinction.

Yet are they so to bee distinguished, that wee destroy not their vnion.

And yet albeit wee are forced heere to acknowledge the sundrie natures of things compound, and consider them in their owne kindes: Wee must for all that take heed to the wonderfull vnion, and Sacramentall conjunction, that is betweene them: which is so strait, that vnto the receiuer they are inseparable; for the which also the earthly thing receiues the name of the heavenly. And this must also be cōsidered, lest on the other hā<sup>l</sup>, separating those things which God hath conioyned, wee make this *Bread and this Wine* but naked and bare signes, and so iustly incurre that blame, which our aduersaries vniustlie would lay vpon vs: and in like manner this punishment which here the Lord threatens against them who are euill discerners.



CHAP. III.

*Three rules to bee obserued in the right discerning the Lords body. First, that euery thing in the Sacrament be taken in his owne kind. Who faile in this, and how. Secondly, that this Sacrament bee used, according to Christs institution. How the Papists faile in this. Thirdly, that this Sacrament bee used to right ends, and those ends set downe. The conclusion of the first part of the precept.*

**W**E are therfore to consider, that for the right discerning of the Lords bodie, these three rules are to bee obserued: first, that in this Sacrament, we take vp euery thing in the owne nature and kinde. Next, that wee vse euery one of them in the manner appointed by Christ, and with that reuerence that is due vnto them. And thirdlie, that this Sacrament bee celebrated vnto the right ends, for which our Saviour appointed it.

Against



Act. 4. 12.

Against the first, faile both Papists and bastard professors: Papists are euill discerners, because they take the signe for the thing signified; the earthly thing for the heauenly. The men of Lystra were euill discerners, when they tooke *Paul* and *Barnabas* for *Iupiter* and *Mercurius*, gods in their account, and therefore would haue worshipped them as gods; but (in this light) farre blinder are they, who will adore a creature in stead of the Creator, and that with the same kind of worshipping, *λατρεῖα*, which by their owne confession is due to God onely.

Papists  
are euill.  
discerners  
and why.

They alleadge for their errour the Word of truth: Iesus Christ speaking (say they) of the bread, called it his body; we say in like maner that this bread is Christs body, but Sacramentally: but deny that the bread is transubstantiate into the very naturall body of Christ, as they against the principles of Faith and nature, falsely affirme. It is strange to see what backwarke peruerse handlers of holy Scripture these men be

bee, where they should sticke to the letter, they force an allegorie to serue their purpose. What plainer History than that which Moses hath? GOD made two great lights, the greater to rule the day, the lesser to rule the night: Yet in this place violently wrested, when out of it they will gather, that the papall dignity, which (as they say) God hath appointed to rule ouer the spirituality, is greater than the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excels the Moone. And againe, where the Spirit of God vseth a figure, there they sticke to the Letter. These words according to the Letter, *Mandat flagitium*, command an impiety: And therefore by *Augustines* rule, should bee esteemed figuratiue: *Si praeceptiva loquutio est, aut flagitium, aut facinus vetans, aut utilitatem & beneficentiam iubens, non est figurata loquutio: si autem flagitium vel facinus videtur iubere, aut utilitatem aut beneficentiam vetare, figurata loquutio est.* (nisi manducaveritis inquit Christus,

Gen. 1. 16.

August. de  
doct Chri  
stiana lib 3  
cap. 16.



*Christus, carnem filij hominis facinus in  
bere videtur ) figura est ergo, precipiens  
passioni Domini esse communicandum, &  
suaviter & utiliter recondendum in memoo  
ria, quod pro nobis caro eius crucifixa sit.*

If a speech of precept, either forbi  
some sinne, or hainous deede; or else  
command a profitable, or a good deed,  
then it is no figuratiue speech; but if it  
seeme to command a sinne or hainous  
deede, or forbid a profitable and honest  
action, then it is a figuratiue speech:  
*unlesse thou eate of the flesh of the Sonne of  
man (saith Christ.)* Here hee seemes to  
command an hainous action, and ther  
fore it is a figure, commanding vs to  
communicate with Christs passion, and  
sweetely and profitably to lay this vp in  
our memory, that his flesh was crucifi  
ed for vs. And after this maner also the  
perpetual phrase of the holy Spirit doth  
teach vs to interpret them, whē he cal  
circumcision, the couenant; the Lamb,  
the passeouer; Baptisme, the Lauer of  
Regeneration; the Wine, the Cup of  
the New Testament. In all these they  
are

are forced to acknowledge a figure: Only here, *This is my body*, they wil adhere to the letter. The learned and godlie Fathers haue with vs also acknowledged this for a Sacramentall speech: So *Tertul.* expounds, *Hoc est corpus meum, id est, figura corporis mei*: This is my body, that is, the figure of my bodie. And againe: *Dominus pane corpus suum representat*: G O D represents or resembles his body by bread. And *Augustine* said in like manner: *Non dubitauit dicere, Hoc est corpus meum, cum signum daret corporis sui*. Hee doubted not to say, This is my body, when he gaue onely a signe of his body. And againe, *Iudas adhibuit ad convivium, in quo corporis & sanguinis sui figuram comendauit Discipulis*. Chirist admitted *Iudas* to his supper, in which he commended to his Disciples the figure of his bodie and bloud. As Iesus Chirist is called a stone and called bread: so is this bread called his body, and that, sayes *Bernard*, is *per significationem, non proprietatem*, by signification; not that properly it is so. And

*Tertul. l. 4  
cant. Mer.*

*Augst. in  
Psal. 3.*

*Ber. in off.  
Ma. ser. 5.*

Cowper, "



And as for carnall professors, they are also euill discerners, because they esteeme lesse of this Bread and Wine than they ought, putting no difference betweene it and common bread and wine, whereas it is not so indeed. For in all the world there is not the like of *this bread and this wine*, except in the like action: It is changed by the ordinance of Christ, and vertue of his institution: not changed in the substance, but in the vse and end: *Panis (enim)*

*Iren contra  
Valen. lib. 4  
Cap. 34.*

*terrenus percipiens vocationem Dei, iam non communis panis est, sed Eucharistia:*

*How the  
Bread and  
Wine are  
changed.*

For that earthly receiuing GODS appointment now, is no common bread, but the Eucharist. The Lord who calleth thinges that are not, and maketh them to bee, doth heere appoint this Bread and this Wine to a farre more excellent vse, than that wherevnto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled without contempt

tempt of the King; so this bread, though in substance it differ not from other bread, yet concerning the use it is separate, and much more precious than any other bread in the world; being now appointed by God to be a signe and a seale, and an exhibiting instrument of Christs body, and therefore cannot be profaned nor abused, without contempt of Christ Iesus.

Against the second condition required in the right discerning of the Lords body, Papists faile in like manner, because they peruert Christs institution, and use not this Sacrament as hee commanded. For seeing our sauiour is the ordainer of this Sacrament (saith Cyprian) *Utiq; id nos facere oportet, quod Christus fecit. & quod faciendum mandauit*: Or truth wee ought to doe that which Christ did, and which hee commanded vs to do. And Ambrose writing vpon this same place, saith plainly: *Indignum est Domino, mysterium hoc aliter celebrare, quam ab eo traditum est*: It is an indignity to our Lord, to celebrate this

2 Rule.

Cyprian lib. 2  
Epist. 3.

Ambrose.  
1 Cor. 11.

26.



Papists  
faile a-  
gainst this  
rule, be-  
cause they  
peruert  
Christs in-  
stitution.

Sacrilegi-  
ously they  
abstract  
the vse of  
the Cup  
from the  
people.

this mystery otherwise than he deliue-  
red it. Christ ordained it a Sacrament  
for the communicating of himselfe to  
the faithfull at the Table; they haue  
turned it into a sacrifice for the oblati-  
on of Christ to his Father on an Altar.  
Iesus brake the bread, and gaue it; but  
they, if they break the bread, they giue  
it not, and if they giue it, they breake  
it not. In their daylie Masse, the priest  
breakes the bread, he abuses the words  
of Christ secretly whispering them, *acu-  
cipite, comedite*: hee bids others take and  
cate, but giues them nothing; and when  
hee giues, hee stops it whole in the  
mouthes of the people, and breakes it  
not. Thus most sacrilegiously they alter  
our Sauours sacred institutiō as thogh  
of purpose they had concluded to bee  
contrary to him. Besides this, they with-  
draw from the people the vse of the  
Cup, and so mutilate the holy sacra-  
ment, a horrible sacrilege in like man-  
ner, yet ratified by the decree of that  
hereticall Councell of Trent. *Si quis  
dixerit ex Dei precepto: vel de necessitate  
salutis*

salutis esse, omnes & singulos Christi fide-  
les. utramque speciem Eucharistiae sume-  
re debere, Anathema sit. If any man a-  
uouch, that it is by Gods Commande-  
ment, or vpon necessity of our Salua-  
tion, that all Christs faithfull people  
should receiue the Eucharist vnder  
both kindes, let him bee accursed. To  
whom it contents vs at this time to  
oppose the decree of their owne Pope  
Gelasius: Comperimus, quod quidam sumpti-  
ta tantummodo corporis sacri portione a  
calice sacrati cruoris abstineant: qui  
procul dubio, quoniam nescio qua super-  
stitione docentur, astricti aut integra Sa-  
cramenta percipiant, aut ab integris arce-  
antur; quod diuisio vnius eiusdemque my-  
sterij sine grandi non sit sacrilegio. Wee  
vnderstand, that certaine receiuing only  
the portion of Christs body, abstaine  
from the cup of his sacred bloud: which  
men (because vndoubtedly they are  
trained vp in some kinde of superstiti-  
on) let them bee inforced either to re-  
ceiue the whole Sacrament, or to be re-  
strained from the whole, because this  
diuiding

Concil. Tr.

De cons. dis-  
2. cap. Com-  
perimus.

T

diuiding

Comper, "



diuiding of one and the same mystery, cannot bee without great Sacriledge, in this contrariety among themselves, which way I (pray you) shall the poore people turne them? The Councell cursed all them, who affirme this sacrament should bee ministred with Bread and Wine: the Pope saith plainly, it is superstition and sacriledge to giue the one without the other, and commands that either wee abstaine from both, or retaine both together: If ye follow the Councell the Pope shall condemn you; if yee follow the Pope, the Councell shall accurse you: but curse as they will, the Lord shall blesse them, who in faith communicate at his holy Table according to his institution; and the curse of God shall not faile to cleaue vnto them surer than the Leprosie of *Naaman* to *Gehezi*; yea, their part shall bee taken out of the Booke of Life, who dare presume to change the ordinance of God. The Apostle hath deliuered vnto vs, that which he receiued from the Lord, how not onely hee tooke the Bread, blessed

*Rev. 22. 19*

blessed it, and brake it, and gaue it: but that in like manner hee tooke the Cup, and gaue also to his Disciples: What boldnesse is it then to take from the people that which Christ by his Apostles hath deliuered vnto them? And thus while they both of antiquity, they are found fathers of nouelty.

And against the third, they faile who vse not this Sacrament to the right end; which are especially two. The first is, the commemoration of Christes death and passion with thanksgiuing, for the which also the Grecians called it, *ευχαριστια*. The second, is the communication of Christ to them who are his; and for this, the Apostle calleth it, *κοινωνια σωτηριου & χριστου*. The first I take out of our Sauour his word, *Doe this in remembrance of mee.* And from the Apostle: *So oft as ye eat of this Bread, and drinke of this Cuppe, yee shew forth the Lords death till his comming againe.* And in very deed, this holy Sacrament beeing vsed according to Christs institution, is a liuely representation of

3. Rule.

The first end of this sacrament in a thankfull commemoration of Christs death.



Christ crucified ; while as the signes of his blessed body and bloud, being sundred one of them from the other, the one is broken, the other powred out, remembring vs how his blessed body was broken with the Crown of thorns, the scourge, the nailes, and the speare : and his bloud shed for the remission of our sinnes ; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorrow for our sins, wherewith wee pierced and wounded our blessed Saniour vnto the death. And indeede, if wee bee of the number of those vpon whom GOD hath powred out the spirit of grace and compassion, so often as wee looke vpon him whom we have pierced (as here in this Sacrament wee may see him crucified before our eyes) so often wee shall lament for this, as one mourneth for his onely Sonne, or is sorrowfull for his first borne : But of this we shall speake (God willing) heerafter.

*Zach. 12. 10*

Now here is also discovered the vanitie of that errour of concomitance where-

wherewith our aduersaries would excuse their dismembring of this holy Sacrament: For (say they) by concomitance where the body of Christ is, there is his bloud, and therefore the Bread, which is his Body, being giuen, there is no need to giue the Cup. But as the Lord asked the King of Tyrus in derision, *Art thou wiser than Daniel?* So may wee aske of them? Are yee wiser than Christ? Will yee amend his institution? The assertion takes away one of the principall endes of this sacrament, to wit, the Commemoration of Christs death and passion: For to haue the bloud within the body, is no declaration of a crucified man: Nor a shewing forth of the Lords death: whereas our blessed Saviour ordained them, to bee exhibited and receiued sundrie, that it might not onely bee preached to our eares, but represented also to our eyes, how his blessed body and bloud were sundred for our finnes.

The second end for which this Sacrament was ordained, is, that it might

Errour of  
concomi-  
tance dis-  
proued.

*Ezec. 28. 3*

Concomi-  
tance de-  
stroyes the  
first end  
of this Sa-  
crament.



The second end of this sacrament, is the communication of Christ to them who are his.

In this Sacrament Christ is truly exhibited and given.

bee a meanes of the communication of Christ to all them who are his, for the sealing vp of our spirituall vnion with him, *ideo enim Sacramentum illud hominibus datur, ut caput corpori in terris coadiunctur*. And this (as I said) I take out of the words of the Apostle, *This bread which we breake, is it not the communion of the Body of Christ?* And in this respect this holy Bread and Wine are not only signes representing Christ crucified; nor seals confirming our Faith in him but also effectuall instruments of exhibition, whereby the holy Spirit makes an inward application of Christ crucified to all that are his.

And herein stands our greatest comfort. For if we had no more to doe in the celebration of this holy Sacrament, but to remember Christs death and passion: then certainly looking to it onely, were sufficient to put vs in remembrance thereof: But when wee heare and see, that this Bread which is his Body, is giuen vs, and wee are commanded to take and eate it, what shall

wee

wee thinke but that wee are called to this high mercy as to bee pertakers of Christ, and all the benefices that flow from his death? The LORD doth neither deceive vs with words, to bid vs take, when hee giues nothing: Neither calleth he vs onely to a communion of naked Bread and Wine: farre be it from vs to thinke so basely of this holy Sacrament. Certainly, hee that with any measure of light and grace, will ponder these wordes of our Saviour, *Take and eate, this is my Body*; shall perceiue that there is heere a reall and effectuall exhibition made of the Lord Iesus, to the penitent and beleeuing receiuer.

And yet let no man thinke, that albeit the breaking and giuing of the Bread bee the cōmunication of Christs Body, that therefore the Bread is transubstantiate into his Body, or that euery one receiues the Body of Christ who receiues the Bread: For there is great difference betweene communication and acceptation on the part of

Yet Christ is not receiued of euery one who receiuech y<sup>e</sup> Bread for there is a great difference betweene communication & acceptation.



## A preparative for

The wicked  
eat not Christ  
in the Sa-  
crament.

Ioh. 6. 16

Aust in 10<sup>m</sup>  
an cap. 6.  
Tract.

God. In this Sacrament there is in-  
deede a communication and exhibiti-  
on of Christ: But on the part of the vn-  
beleeuing receiuers it failes for fault of  
acceptation, because they have not faith  
whereby to receiue him, nor a purified  
heart, wherein to lodge him. It is  
therefore a vile errour also of the Pa-  
pists, who affirme that the wicked in  
this Sacrament eat Christ, but to their  
damnation: It is contrary to the word  
of GOD, and reformed antiquitie:  
For *Whosoever (saith Christ) eateth my  
flesh, and drinketh my bloud, hath eternall  
life, and I will raise him up at the last day.*  
*Sacramentum quibusdam ad vitam, qui-  
busdam ad exitium, res vero ipsa cuius  
est Sacramentum omni homini ad vitam,  
nulli ad exitium. Item, Qui non manet in  
Christo, & in quo non manet Christus,  
proculdubio non manducat spiritualiter  
carnem, nec bibit sanguinem eius, licet vi-  
sibiliter premat dentibus Sacramentum,  
sanguinis & corporis eius. The wicked,  
who beleue not, may with Iudas eat  
Panem Domini, non panem Dominum.*

The

The Bread of the LORD, but not the Bread which the Lord himselfe is to his worthie Receiuer.

Of all this, then it is euident, that this Banquet is most heavenly, and excellent, wherein as there is no lesse offered than Christ Iesus, so no lesse is refused by them who refuse to communicate; they proclaime by their deede (if they continue in it) that they haue *no portion in David, neither inheritance in the sonnes of Ishai.*

But now we leaue them, and returne to speake as wee promised, of that tryall, which they, who minde to communicate, are to take of themselves.

They refuse a great gift, who refuse to communicate,

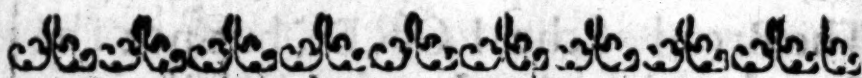
1 Sam. 20.

4.

Chap.

Cowper, "





## CHAP. IIII.

The second part of the precept commands tryall before we communicate. The Lord will not that this Table be a snare to vs, as was Absaloms to Amnon. Banqueters at this Table should be holy persons.

**L** Et a man therefore try himselfe. This Particle ( *therefore* ) is a relative to that which went before : Since there is a danger ( will hee say ) and many eat and drinke vnworthily, therefore take yee heede how yee come: Hee saith not simply, Let a man eate. but, *Let a man try himselfe, and so let him eate.* This warning then of the Apostle, stands in the entry of this holy action, like that Cherubin armed with a sword in the entry of Paradise; yet not to hold out the Sonnes of *Adams*, but onely to terrifie vs, that wee presume not to draw neere without sanctification. And here in doth the LORD Iesus discover his wonderfull loue towards vs; who before hee inuites vs to eate and drinke at his

Gen. 3. 3.

his Table, doth first of all instruct v  
how wee should doe it. *Absalom* called  
his younger brother *Amnon* to a ban-  
quet, onely of purpose to slay him. Hee  
prepared delicate meate and drinke a-  
bundantly for him, but concealed the  
danger. It is not so with our elder Bro-  
ther, he calls vs here to a banquet, not of  
purpose to slay vs, but to saue vs; he is  
no way willing wee should make this  
Table a snare to trap our selues to dam-  
nation, which hee hath ordained as a  
meane of our Saluation: And therefore  
before-hand forewarnes vs of the dan-  
ger, that wee may eschew it.

It is pittie to see how the great mul-  
titude runne to this holy Sacrament,  
without tryall & examination of them-  
selues, and all because they heare of a  
Bread of life, which here is exhibited  
to the Communicants at this holy Ta-  
ble. It is very true that great thinges  
are exhibited heere indeede, but thou  
shouldest first of all enquire of thy selfe,  
Who art thou? What interest thou  
hast in this Communion? and whether  
or



Hag. 2, 14

2 Kin. 7.2

or no, thou bee one of those to whom these holy things doe appertaine? for if thou in thy person bee a profane and vn sanctified creature, by touching of these holy things may defile them, and make thee guilty of the contempt of them, but shall not benefit thee: yea, a greater curse than that which *Elisha* pronounced on the vnbeleeuing Samaritane Prince, shall light vpon thee: Thou shalt see the Table of the LORD, and heare of the plentie of the Bread of life therein communicated, but shalt not eate of it: *Let a man therefore trie himselfe, and so let him eate of this Bread, and drinke of this Cup.*

Luk. 11.38

For as this Sacrament is an holy and excellent thing, so should they who celebrate it, bee holy and separate persons. It should not bee receiued with common hands, that is, with earthly hearts and vn sanctified affections. The Pharisees would not eat their common meate with vn washed hands: and that was but superstition: but here to wash before wee eat, both our hands and our head

head with Peter, yea, to wash (as Ieremie exhorts vs) our hearts from our wickednesse, is deuotion and good Religion, both commended and commanded by the Word of GOD: otherwise fearfull is that warning of our Saniour: *If I wash thee not, thou shalt haue no part with mee. To the vncleane all thinges are vncleane, for euen their consciences are defiled.*

Ioh 13. 9.  
Iere. 4. 14.



CHAP. V.

*Vnreuerent handling of holy thinges hath neuer beene left unpunished. The Lord will not shew his presence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.*

**T**HE Lord hath neuer suffered unpunished, the vnreuerent looking to, or handling of the holy signes of his presence. The men of Bethshemesb lookt vnreuerently vnto the Arke, and the Lord slew fifty thousand of them. *Vzza*

1 Sam. 6.

1 Sam. 21

rou -



Exod. 12. 28

Exod. 12. 6

Exod. 19. 9

touched vnreuerently the Arke, and  
 the LORD in like manner strooke him  
 instantly to death; *Abimelech* would  
 not giue to *Dauid* the hallowed Bread  
 of proposition, but conditionally, that  
 the young men who were with him  
 were sanctified. No vncircumcised  
 man might eate of the Paschall Lambe,  
 vnder paine of death: and such as were  
 circumcised, being vncleane, ought to  
 abstaine till they were cleansed accor-  
 ding to the Law; yea, such of them as  
 were cleane, did not eate without foure  
 dayes preparation for the LORD com-  
 manded them to take the Lambe the  
 tenth day, and not to slay it till the  
 fourteenth day at night, that all the  
 space betweene they might the better  
 prepare themselves to that holy action.  
 Neither will the LORD any other way  
 be familiar with vs, except we be sanc-  
 tified. Before the Lord came downe on  
 Mount Sinai, to giue the Law to Israel,  
 he appointed them three dayes of pre-  
 paration, wherein to sanctifie them-  
 selues. The Lord appeared to *Moses* in  
 the

the fiery bush, but reuealed not his will vnto him, till hee put off his shooes : I will be sanctified (saith the Lord) in all that draw neare vnto mee. The Lord will not take a wicked man by the hand, nor haue fellowship with the Throne of iniquity: His eyes is so pure, that hee can behold no iniquity. Vnlesse wee put off our worldly thoughts and sinfull affections, whereby we haue trod in the vncleane wayes of sinne, it is not possible that the Lord can bee familiar with vs.

*Exod. 3. 5.*

*Abac. 1. 13*

All these stand vp as examples, warning vs to draw neere to this holy action in assurance of Faith, sprinkled in our heartes, from an euill conscience. Heere is a Sacrament more excellent than the Passouer: Here is Bread more holy than the Shew-bread; heere are the Tokens of Gods presence more glorious then the Arke; Here the Lord commeth downe, and saluation vnder his wings: not to sound by Angels the precepts of his Law on Sinai, but to leale vp by his Spirit the promises of his

cowper, ..



1 Cor. 11.

Mat. 22. 13

Law. 3. 14

1 Sam. 7. 4

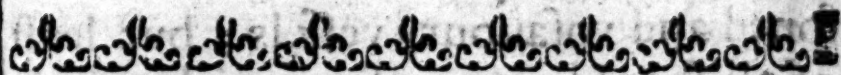
Gen. 33.

his Gospel to the inhabitants of Syon: shall we then presume to come to this holy Table without sanctification? or if wee will, may we not looke assuredly for judgement? The Corinthians were stricken with death and sundry diseases, because they discerned not the Lords body: and that which is most fearefull of all, hee that came to the marriage, wanting his wedding garment, was hee not taken from the banquet Table, and cast into the place of utter darkeness? And shall we looke to escape the like judgement, if wee fall into the like contempt of God?

Prepare thy selfe, oh Israel, to meet thy G O D: Let vs search and try our wayes; let vs lift up our hands with our hearts vnto God in the heauens. If wee bee this day come to the LORD, with our hearts, let vs put away our strange gods, (which are our sinnes) from among vs: let vs with Iosephs brethren make ready our presents: sith we haue no better thing than our hearts, let vs sacrifice our hearts to the Lord, and that in the best

best estate that wee can possiby get it ;  
for the Lord our God is a great King,  
*Cursed is hee that hath a male in his flock,  
and voweth, and sacrificeth a corrupt thing  
to the Lord.* Beware therefore wee of-  
fer not that which is lame and torne of  
the Lord, a diuiding heart, an halting  
heart betweene two. An vnpenitent  
heart, is neither a meete sacrifice to of-  
fer vnto the Lord, nor a meete vessell  
wherin to receiue that holy thing which  
heere the Lord offers vnto the.

Mal. 1. 14



CHAP. VI.

*Not to put new Wine into old Vessels. Com-  
fort for the tender conscience cast downe  
with the sight of sinne after tryall. Two  
sorts of tryals: the one of things perfect,  
the other of thinges vnperfect. Daylie  
tryall most necessary.*

**T**HE Apostle saith, that the brea-  
king of this Bread is the Commu-  
nion of the Body of Iesus; sith Christ  
is that holy thing which heere is

1 Cor. 10.  
16.

V

com-



*Ioh 19, 40.**Mat. 2. 17.**2 Cor. 5. 17**Reu. 19. 2.*

communicated, take heede how wee make ready the heart wherein to receiue him. *Ioseph* of Arimathea, and the rest of those godly ones who tooke downe Iesus from the Crosse, wrapped his dead body in pure and fine linnen; what shall wee then doe with the liuing body of Iesus? shall not wee receiue it into pure, fine, and well prepared hearts? *No man* (saith our Saviour) *puts new Wine into olde Vessels*: far lesse will any man put the ordinary food of his body into vncleane vnseasoned and vnflauoury vessels; but least of all, should men presume with vnholly hearts & hands to meddle with things sacred & heauenly: here is new wine indeed, let vs not put it into olde vessels: heere is heauenly Manna, let vs not receiue it with earthly hearts: *Euery man that is in Christ, should become a new creature*. If we be those blessed ones who are called to the participatiō of the Lambs supper, then shall it bee granted to vs to bee arrayed with pure and fine linnen and shining; which is the righteousness of

of the Saints. The Lord vouchsafeth this grace vpon vs, fith hee hath made vs partakers of the Heauenly vocation, and called vs to the marriage of his Sonne, that wee receiue not fo excellent a grace in vaine, but it may be vnto his seruants according to his Word.

And now before we enter to speake of this tryall, lest the tender consciences of the Godly, by reason of that which I haue spoken, should bee discouraged, and cast downe with the sense of their owne vnworthines, which at all times is great in their eyes, but greatest, when by tryal they looke most narrowly vnto themselves: Wee haue therefore to consider that there be two sorts of tryalls; one, whereby a thing perfect is tryed in such sort, that it is not made better, but found to bee that which it is; and with this kinde of trial, man is said to try the Lord and his Word. So speakes the Lord by Malaschie: *Prooue mee and try mee now, if I will not powre you out a blessing without measure.* By this tryall if a man fall to

*Mal. 3.*



*Psal. 119. 7**Psal. 12.**Mal. 3. 3.*

The tryall  
here com-  
manded,  
is a search-  
ing out of  
our imper-  
fections.

try the LORD, hee shall finde him such as hee is, true, constant and faithfull, to performe that which hee hath spoken; or if any man will enter and try the Word of the Lord, hee shall finde that the law of the Lord is perfect, no drosse in it, but like siluer fined seuen times in the fire. There is againe another tryall, whereby things imperfect are so tryed, that they are made better, and at the length perfected, and heereby GOD tryes man: For so hee speaks by the same *Malachie*. *The LORD will fine the sonnes of Leui, and purifie them as gold & siluer, that they bring offeringes to him in righteousness.* And with this tryall also man tryes himselfe searching out his iniquities that hee may forsake them: And this tryall tends indeed to a perfection at the last, but stands rather in a finding out, and forsaking of our imperfections, than in any present perfection. And of this tryall the Apostle meanes heere; so that this precept doth command vs to search out our iniquities, & to depart from them; but

but doth no way import that we should not communicate at this Table, because that new tryall discovers to vs new transgressions; for wee come not heere as men without sin but as poore and miserable sinners, seeking the Sauiour of the world, knowing that *hee came not to call the righteous, but sinners to repentance.*

*Luk. 5. 32.*

Thou then, who after examination shalt finde thy selfe a miserable, and yet a penitent sinner; say not with *Peter, LORD, depart from mee, for I am a sinfull man*: But so much the rather goe to him, and cry with *Dauid, Haue mercie on mee, O God, and according to the multitude of thy compassions, put away mine iniquities*: For it is a true saying: *Christ came into the World to saue sinners.* Stay not thou therefore backe from him, because thou art sinfull, onlie try if thou bee weary of thy sinnes; for wee are sure, that a sinne discovered by tryall, and cast out by repentance, will neuer condemne vs. *Wasst thou (saith the Lord) make you cleane, take away the*

*Luk. 5. 8.*

*psal. 51. 1*

*1 Tim. 1. 15*

*Esa. 1. 16*



## A preparatiue for

Bernard, in  
Ca. ser. 23.

Rom. 7.

Mat. 11. 29

euill of your workes from before mine eyes :  
and then though your sinnes were as crim-  
son , they shall bee made white as Snow ,  
though they were redde as Scarlet , they  
shall be as wooll. *Omne quod ipse mihi non  
imputare decreverit , sic est quasi non fue-  
rit.* Euery sin, saith the Ancient, which  
G O D hath concluded not to impute  
vnto me, is as if it had neuer beene. If  
therefore in thy conscience thou feelest  
thy sin an heauy burthen vnto thee, vn-  
der the which thou sighest & groanest,  
and whereof thou earnestly desirest to  
bee releued, crying with that holy A-  
postle , *O miserable man that I am , who  
shall deliuer me from this body of sin?* Then  
goe thou to the Lord Iesus for surely  
thou art one of those whom hee is see-  
king : Hee came into the world to saue  
thee and the lik of thee : lay thy burthe  
vpon the backe of Christ, and hee shall  
beare it, and take thou vp his yoke  
which is easie, and his burthen which is  
light , *so shalt thou finde rest in thy soule.*  
O happy exchange ; when wee are taken  
from the seruitude of sinne , and entred  
into

into the seruice of Christ, when the burden of sin that presseth vs downe, is taken from our backes, and the sweete yoake of Christ that listeth vs vp, is laid vpon vs! For albeit it bee called a burden, yet it is such a burden as easeth vs, and maketh vs lighter, like the wings of a Bird: *Quidenim leuius eo onere, quod non solum onerat, sed portat omnem cui portandum imponitur?*

*Pet. epi. 72*

Where for our further comfort, let vs consider what manner of guesstes those were, whom the great King commanded to bring into his banquetting-house: euen the poore, the maimed, the halt & the blind. Take heed vnto this, O thou that art disquieted in minde, & wounded in spirit with the sense of thine infirmities; the Lord is gracious and ready to shew mercie: *Hee will not breake the bruised Reede, nor quench the smoaking Flax*: He will not despise thee because thou art weake, but bids thee come to him, that hee may heale all thy infirmities. Art thou then poore and destitute of spirituall Grace in thy  
V 4 feeling?

Banquetters there, were the poore, the maimed, and the blind.

*Mat. 22.*

*Mat. 20.*

*Esay. 42.3*



2 Cor. 8.9

Luke 5.31.

Psa. 146. 8

feeling? turne thee to Christ, who being rich, became poore for thy sake, that thou in him mightest bee made rich. Art thou weake and diseased? remember, they who are whole need no Physician, but the sicke, and that it is the glory of this excellent Physician to cure diseases otherwise incurable:

*Quid enim tam mortale quod Christi morte non sanetur?* Art thou lame, and complaineest that thou canst not with *Dauid*, runne the way of the Commandments of God? yet endeavour to halt forward with *Iacob* vnto Canaan, and to creep to the Lord Iesus, as one of his little Babes, praying vnto him, *O Lord, that raised vp the crooked, I beseech thee to order my goings aright, and to stay my steppes in thy pathes, that I slide not any more as I haue done.* And thou who lamentest thy blindness, and the weake measure of thy knowledge now in this time of light (alas) as we haue all more than cause to complaine, that by our own default, the eyes of our vnderstandings are not lightned: and we haue so little

little insight into the riches of that glorious inheritance, and rich mercies manifested to vs by the Gospel, in comparison of that wee might haue had. *If with the Angels wee had beene desirous to behold them*, surely in regard of time, wee should haue beene teachers, yea, *the meanest inhabitant of Ierusalem should haue beene as Dauid, and Dauid as the Angel of God*: but wee are become such as haue neede that the principles of God should bee taught againe vnto vs, yet must wee not despaire, but goe to Iesus, who giueth sight to the blinde, and pray to him: *Lord, open our eyes, that wee may see the wonders of thy Law.* Let vs goe to this Table, stand and cry with those two blind men: *Iesus the Sonne of Dauid, haue mercie on mee.* O Lord, enlighten mine eyes, that I sleepe not in death. Comfortable then is that message sent by the LORD Iesus to the Church of Laodicea, *I know that thou art miserable and poore, and blind, and naked, yet I counsell thee to come to mee: I haue the fine gold that will make thee rich:*

*1 Pet. 1. 12.*

*Heb. 5. 12.*

*Zach. 12.*

*Psal. 146.*

*Psal. 119.*

*Psal. 13.*

*Rev. 3. 18.*



*Eph. 3. 20*

This tryal  
is not that  
dayly and  
ordinary  
tryall re-  
quired in  
all our  
actions.

*I haue the white rayment to couer thy filthie nakednesse : I haue the eye-salue, that will open thine eyes.* Let vs not therefore hearken to the voice of our infidelitie, against so cleere testimonies of the Word of God ; neither so looke on our miseries, that we turne our backe vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercy is able to fulfill all our necessities, about all that wee can aske or thinke.

But now to returne and speake of the tryall heere required: we must consider, that as the action is not a daylie action, so it requires a tryall aboue our daylie tryall: As for our daylie and ordinary tryall, in it wee are bound to examine all our actions in the court of Conscience, that we may call our selues to account: *Not concealing the iniquitie of our bosome, as Adam did, but iudging our selues, that wee may not bee iudged of the Lord.* And this tryall without a daylie losse cannot bee neglected; for since wee are subiect to so many changes,  
that

that euen the just man falleth seuen times in the day, and no man knoweth the errours of his life; wee haue great neede by daylie consideration to view the state of our consciences, & to looke into the course of our life; whether or not it be such as will leade vs vnto that end whereat wee should bee. Such profite found godly *Dauid*, by the examination of his wayes, that hee praised the LORD, *Who gaue him counsell, and made his reines to teach him in the night.* And hee acknowledged it a speciall meanes, whereby many times hee was reduced into the way of life, when hee had wandred from it. *I haue considered* (saith hee) *my wayes, and turned my feete vnto thy Testimonies.* As *Dauid* learned this from God, so doth hee recommend it vnto vs, that morning and euening wee should examine our selues, as a most profitable meanes to nourish that holy feare in vs, whereby we keepe out sinne, when wee are tempted to it; or cast out sinne when wee haue once conceiued it: For this holy feare is

*Innocentia*

*Psal. 12. 13*

*Psal. 16. 7.*

*Psal. 119.  
59.*

Cowper, ".



*Cypr. lib. 2**Epist. 2.**Psal. 4. 4.**Psal. 73. 3*

*Innocentia custos: tremble therefore (saith hee) and sinne not, examine your heartes upon your beds, and bee you still. Againe, hee protests that euery day hee was punished, and chastised euery morning: that hee daylie cleansed his heart, and washed his hands in innocency. Euery day of our life wee contract some new debt of sinne: And wisdom craues that euery day wee should seeke a discharge thereof. As wee cannot liue without daylie foode, farre lesse can we liue without daylie mercy; & therefore our Sauour, who in the one Petition taught vs to pray, *Giue vs this day our daylie bread*, in the next hee taught vs also to pray, *And forgine vs our sinnes*, that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.*

*Miserable is their estate, who liue without daylie tryall.*

But heere commeth to bee lamented the senselesse stupidity of this generation: in all their affaires they vse consideration, and bring to account and reckoning their whole businesse with men; but as touching their conuersation towards

towards GOD, and the ſtate of their conſciences, and whether or no they be tranſlated from Nature into Grace, there are they ſo carried away by preſumption, that they leaue no place to the examination of themſelues, but proclaime peace to themſelues, though there bee no peace; bleſſing themſelues in their hearts, albeit GOD ( in their hearing ) pronounce them and their actions accuſed in his Word. They are wiſe like *Achitophel*: hee put his houſe in order, but not his ſoule in order: wiſe in thinges periſhing concerning this life, there they ouer-ſee nothing; wiſe enough in their generation, but fooles concerning things pertaining to life eternal: For they ſuffer a daylie debt to run on vpon their ſoules, which at length ſhall ouer-charge them. A count that is long ouer-paſſed, in the end becomes difficult to bee finiſhed; and hee who long hath liued in darkeneſſe, if yee bring him to the light, cannot hold vp his eyes to looke vpon it, but is forced to caſt them downe toward the ground:

They are  
like *Achito-  
phel*, who  
put his  
houſe in  
order, but  
not his  
ſoule.  
*2 Sam 71..*  
2.3

Comper, "



*Ier. 2. 19.**Psal. 90. 8  
Psal. 50. 21*

But a singular and extraordinary triall is required before Communion.

ground : euen so shall it bee with him who suffers his debt of sinne to multiply, and the reckoning of his transgressions to runne on, in the end *his owne wickednesse shall reprove him.* The Lord shall draw him out of his lurking holes, and bring him out of the darke chambers of his imagination: and as now his secret sinnes are set in the *light of GODS countenance, so then shall the Lord set them in order before him that did them.* Hee shall manifest his inward thoughts to the light, and present him naked vnto iudgement : And then with what confusion and astonishment, with what trembling and blacknesse of face, shall hee that was prodigall of the time of grace, liuing in his sinnes a contemner of God, come forward vnto iudgement? And this may serue to awake vs to the daylie tryall and ordinary examination of our hearts.

As for this action, it is not ordinary, and therefore requireth a singular and extraordinary tryall, farre aboue that which euery day wee are to take of our selues:

selues: For If (as I said) the Iewes had assigned to them the space of foure dayes for preparation before they eate their Paffeouer, what shall we doe that haue to celebrate a more excellent mystery: they searched diligently euerie corner of their house, to see that no leauen were in it: but more diligently should wee search euery corner of our hearts, that no knowne leauen of wickednesse and maliciousnesse be left in it, which wee haue not purged and cast out by Repentance: Then shall wee finde, that euery new sight of our selues shall discover a new corruption; for the heart of man is a great deepe, and deceitfull aboue all things; many chambers of corruption are in it. If we haue entred into one, and secne the abominations which are there, thinke not for that, we haue entred into all. No doubt the Prophet *Esay* knew before, that hee was a sinfull man, but a new vision of the Majesty of GOD brought him to a deeper insight of his owne vncleanesse, and made him to cry out, *Woe is mee,*

Euerie  
new sight  
of our sel-  
ues disco-  
uers new  
corrupti-  
on.



Esa. 6. 5.

Iob 42. 6.

*mee, for I am undone, because I am a man of polluted lippes, and mine eyes haue seene the King, the LORD of Hosts: I haue seene (saith Iob) the LORD, therefore doe I now abhorre my selfe. And this I speake, that none of vs thinke a new tryall vnecessary, but that euen ye who through grace haue bene accustomed euery morning to chastice your selues, and euery euening to examine your heartes in your beddes, may bee warned: To you also belongeth this precept, Let a man try himselfe, and so let him eate.*



## CHAP. VII.

*What a laborious worke is enioyned a man when hee is commanded to try himselfe. Two things necessary for this tryal: First, the Spirit of God: Secondly, the Word of God. Many try themselves by wrong rules, and are so deceived.*

**VV**hich shall appeare more euidentlie, If you ponder this precept

precept, *Try thy ſelfe*: It is a reſtleſſe and laborious worke that here is enjoyed to thee, thou art ſet to a task which may hold thee exerciſed all the dayes of thy life. The Lord by this precept will haue euery thing that is in man brought vnder examination. Man, as hee is the workmanship of God, is euery way ſo maruellous, that no maruaile the Philoſophers called him, A little world. *Auguſtine* in his eſtimation, accounted man a greater miracle than all the miracles that euer were wrought among men, but as he is peruerſed by ſinne, and become the workmanship of Satan, hee is ſo fraughted with iniquity that *Saint Iames* calls one member of his body, *A world of wickedneſſe*: and if in the tongue onely, which is but a ſmall member of the body, there is ſo much wickedneſſe, that the ſpirit of GOD, who giueth names to things as they are, calleth it a world of wickedneſſe, what ſhall we think of the reſt? what bottomleſſe depth of iniquitie muſt there bee in the fountaine

*Iames. 3. 6*

X

when

Cowper, "



when there is so much in the streame? and therefore I say, Hee had need to be full of eyes within and without, that will practise this precept of the Apostle. *Let a man try himselfe.*

4. Bands  
of cogita-  
tions  
which op-  
presse the  
minde.

For if yee shall begin to take a view of your minde, and consider how farre it is enlightned, and what natural darknesse yet remaineth in it: How many bands of strange cogitations at severall times sojourne in it; some flowing from the loue of the World, and her deceitfull pleasures, intending to steale our hearties after them: some from the roote of concupiscence, and her inordinate lusts, that oftentimes violently oppresse vs: and some from the roote of bitternesse, raising wonderfull commotions and perturbations within vs, reeling to and fro by courses in our swelling and restless minde, raging like waues of the Sea, carryed with furious windes, besides infinite armies of other vaine and idle cogitations, whereof wee cannot tell from whence they come, or whither they goe: And

if

if from the minde, wee proceede to the heart which is the seat of the affections, and tak a particular view of them, how our loue and our hatred, our feare and our confidence, our ioye and our grieve, our care and our contentment are renewed and framed according to that word which is the rule of righteousness: And if againe, yee goe to try the affections, and see how the members of your bodies are employed as weapons of righteousness in the seruice of GOD: If yee haue made a *Couenant with your eyes or not*, that they regard not vanitie, or if negligentlie yee let them stand open as windowes, at the which death enters euery moment into your soules: and if yee haue learned to *take heede to your lippes, that yee sinne not with your tongue*. If yee shall also take a time to consider the ignorances of your youth, and finnes of your old age: if I say, yee looke vnto all these which yet are few in regard of many more, wee haue to looke vnto, what shall appeare but a new found world of wickednesse

*Rom. 6.*

*Iob 31. 2.*

*Psal. 32 5*  
Man beeing well tryed shall appeare a new found world of wickednesse.



*Psal. 120. 12**Jerem. 9. 1**Esa. 58. 15.**Psal. 6.*

discovered vnto thee? which most iust-  
lie may make thee ashamed, and com-  
pel thee to cry out with *David* O Lord,  
who knoweth the errors of his life: Lord,  
cleanse mee from my secret sinnes, and keepe  
me from presumptuous sinnes, that so I may  
bee made cleane from much wickednesse:

Yea, thou shalt wish with *Ieremie*, O  
that mine head were full of water, and mine  
eyes fountaines of teares, that all the whole  
day long I might with *Ezekiah* recount my  
sinnes in the bitterness of mine heart, and  
and all the night cause my bed to swim, and  
water my couch with teares, for the mani-  
fold transgressions, wherewith I haue offen-  
ded the Lord my God.

And now, because this tryall of our  
selues is so necessary, let vs here remem-  
ber that there are two things, without  
which wee cannot profit this worke  
of tryall. The one is the Spirit of  
G O D: the other the Word of God.  
As for the first, man by nature is so  
blinded with selfe-loue, that hee ac-  
counts his owne deformitie, beautie,  
and his bondage, libertie: What vile  
bondage

bondage than the seruitude of sinne? O  
*quàm multos dominos habet, qui unum  
 non habet* (said Ambrose?) and yet man  
 vnregenerate counteth it his liberty to  
 liue vncontrolled in the seruice of his  
 lusts, to doe what he will: what liberty  
 againe so excellent; as to bee the free  
 man of God? *seruire Deo est regnare:*  
 and yet foolish man accounts the obe-  
 dience of Gods Law (which is the law  
 of liberty) a seruitude, and the Com-  
 mandements of God hee esteemes as  
 bonds wherewith he will not be bound:  
 walking the footsteps of other Rebels  
 before him, hee cryes out, *Let vs  
 breake their bonds, and cast their cords  
 from vs.* It was not the disease of the  
 Laodiceans onely to account them-  
 selues happy, when indeede they were  
 miserable; it is the naturall disease of all  
 the sonnes of Adam; for every mans  
 way seemeth good in his owne eyes.  
 A pittifull blindness, that death should  
 raigne ouer man and man not feele it;  
 that strange Lords, who can claime no  
 right vnto him, should tyrannize ouer  
 him,

*Psal. 2. 3.*

*Rev. 3.*

*Prou. 16. 2*



Ezech. 8. 9

him, and hee not endeauour to with-  
stand it: And that Sathan should leade  
him away into Captiuitie, bound with  
chaines, euen the cords of sinne, blind-  
der than *Zedekiah*, hauing his eyes pul-  
led out, and man should not lament for  
it. *But where the Spirit of the LORD is,*  
*there is libertie and freedome*, there is a  
knowledge and detestation of sinne,  
and a sighing to God for deliuerance  
from the bondage. The Prophet *Eze-*  
*chiel* could not see the abominable  
idolatries of the house of Israel, till the  
Lord taught him to digge thorow the  
wall; but wee shall bee farre lesse able to  
see the vile abominations that are in  
our owne hearts, till the Spirit of the  
Lord digge thorow and demolish that  
thicke and hard wall of induration, that  
naturally hideth from vs the sight of  
our sinnes, and keepeth vs in blindnesse  
vnder Satans bondage.

The other thing whereby wee are to  
proceed in this tryall, is the Word of  
God; for euery thing that is imperfect,  
must be tryed by another, not by it self:

Gold

Gold is tryed by the fire & touchstone; the weight of a thing is tryed by the balance; and the spots of the face are tryed by the glasse: Thus euery imperfect thing that is tryed, is tryed by another, not by it selfe. As for the Law of God, it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other thā it self. If any man wil try Scripture, hee must with the Nobles of *Beræa*, try it by the Scripture. So, then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouery of our spots, and as the balance of the Sanctuary wherein wee must bee waighed: In the last day the secrets of all hearts shall bee iudged by the Gospel, and therefore it were good that in time we did iudge our selues by it. Some try themselves by it, some try themselves by themselves, supposing they are such in deed as they haue conceived themselves to bee: Some againe measure themselves by others, speciallie with such as in their opiniō are behind them, not with

Euery imperfect thing must bee tryed by another than it selfe.

*Act. .17.11*

*Rom 16*



*Lu. 18. 11.*

such as in light and grace doe farre excell them, like that Pharisee, who when hee came to examine himselfe before God, thought hee was good enough, because hee was not like the Publican, wherein hee was also miserablie deceiued; for suppose hee spake the truth, yet spake he it ignorantly as Caiaphas said, that *one ought to die for the people*; hee was not like the Publican indeede, the Publican was much better than he; for hee come to the Temple humble and penitent, and went home to his house justified, whereas the Pharisee puffed vp with a conceit of his owne righteousness, and justifying himselfe went away out of the Temple more guilty than he came. In the tryall therefore of thy selfe, make not thy neighbours disposition thy rule, lest thou in like manner bee deceiued.

How wee  
may profit  
by compar-  
ing our  
selues  
with o-  
thers,

And yet if thou wouldest profit by the example of others, remember it is a great follie to thinke that thou art religious enough, because in Religion some are behinde thee, & not rather to

bee

bee displeased with thy wants, when thou seest so many before thee, enriched aboue thee in all spiritual grace, and haue profited more than thou in the mortification of their sinfull lusts: ha-  
 uing out-run thee further in the way of Gods Commandements, than that o-  
 ther Disciple out-ranne *Peter* vnto Christs Sepulchre, to learne his Resur-  
 rection. It is pittie that the sonnes of men in worldly thinges can looke to those who are aboue them, thinking they haue little because they haue not so much as others, and yet in spirituall things they should look to others that are inferior to them, and so easily stand content with the little, beginning of religion they haue, because there bee many who in their iudgments haue not so much; whereas certainly if we could try our selues by the right rule, wee should finde, that as yet wee are farre from that which wee should bee, and therefore haue more neede than that holy Apostle, *to forget that which is behinde, and indeauour our selues to that*  
*which*

*John 20. 13*

*Phil. 3. 4.*



*which is before : following hard towards the marke for the price of the high calling of God in Christ Iesus.*

It is not enough  
that Pastors and  
Elders try vs wee  
must try our selues

1 Cor. 3. 11

Eccl. 37. 14

Wee haue therefore here yet further to obserue, that seeing the Apostle commands vs to try our selues, wee thinke it not enough that others try vs, and giue vs their approbation; wee must also try our selues. Thy Pastors may try thy knowledge, and thinke it good enough, thy superiors may try thy conversation, and finde it vnreprovable of man: but thou must try thy owne conscience, for no man knowes the thinges of a man, saue the spirit of a man; the mind of a man will shew him more sometime than seven watchmen that are in a Tower.

When this Sacrament was first instituted, there were twelue who communicated with the Lord Iesus, and one of them was a deuil, and a Traiterous hypocrite: the remnant knew him not, & therefore could not reprove him; but that made not *Indas* the better man, yet the fault which man could not finde out, the LORD discovered it: One of  
you

*you* (said he) *will betray mee.* Thinke it not therfore enough, albeit vnchallenged of man, thou mayst sit downe at the Lords Table : Remember the King will come and tak a view of the guests, euen he who is the God of the Spirits, of all flesh, and to whom the secrets of the heart are manifest, *Iosaphats* garment cannot hide *Achab* from him; he is not blinde like *Isaac*, that hee should bee deceiued to take one for another; therefore try thou thy selfe, how thou comnest to this holy Table, whether as *Iohn* louing *Iesus*, and beloued of him; or as *Iudas* betraying Christ, and accursed of him : For as Christ foretold them, that one of them was a deuill: so the Apostle hath foretold vs, that many will eate and drinke vnworthily at this holy Table; who they are wee know not, yet they are knowne to the Lord : Let euery one of vs strue to purge one, euery man try himselfe, & wash his heart from his wickednesse, and so shall wee bee all cleane; let euery man aske for himselfe with the disciples,

Other men cannot know whether thou com to the Table as a *Iohn* or a *Iudas*.



Let euery  
man ther-  
fore aske  
for him-  
selfe, *Is it*  
*I, Lord?*

Other  
men can  
not know  
whether  
they com-  
e to the  
table or  
not.

We shold  
try our  
selues, and  
not other  
men.

Disciples, *Is it I, Lord?* am I one of them  
that comes to betray thee? to crucifie  
thee againe, & to tread the bloud of the  
New Testament vnder my feet? Let vs  
neuer rest till we haue gotten the Lords  
certificate in our consciences, and that  
after due tryall of our selues, wee come  
not as Hypocrites, vnrepentent and vn-  
beleeuing Atheists, but as diseased and  
poore sinners to seeke the Lord Iesus,  
the Sauior of the world: for if we do so,  
then shall we get that answer which the  
Angel gaue to the two *Maries*. Feare  
not yee, because ye seeke Iesus who was  
crucified: we shall eat at this Table and  
bee satisfied, and shall goe away not  
without feare indeede, but hauing our  
feare tempered with great joy, because  
wee found the Lord.

And lastlie, let vs remember that  
the Apostle, commandeth vs to try  
our selues, and not try other men.  
It is a corrupt custome of men at those  
times of holy Communion, to sift the  
conuersation of their Neighbours and  
Brethren, more narrowly than euer

*Laban*

*Laban* searched *Iacobs* stuffe, to see if hee could finde any thing where-with to charge him; and this they doe, not of a heart to forgiue (which were commendable) but of purpose to seeke the vttermost recompence and satisfaction for smallest offences done against them: and so where they should cast open the doore of their heartes to the King of glory, and prepare in the desert a path for our God, by making low that which is high within them, & making straight that which is crooked; by the contrary they stop all the passages and wayes of GODS accesse vnto them: For now their affections are exalted so high by pride against GOD, that they despise the counsell of his word: crooked they were before, but more crooked now: they liue without loue before and dissembled it, but now are not ashamed when God calleth them to the Table of loue, plainly to professe with rough and fierce speches and hatred of their hearts; they put off that which the Apostle commands them to put on, as the

This re-  
proves  
them who  
before  
Communion try  
faulcs  
done to  
them,  
more thā  
sinnes  
done by  
them.



*B**B*

the Elect of God, namely, tender mercy, humblenesse of minde, meeknesse and long suffering: they insist to search out the sins done against them by men, and ouerpasse the sinnes by themselves done against God: *Louers of themselves more than louers of God.*

*Leu. 19. 17**R**R**R*

I grant indeed it is a point of Christian duty to admonish our brethren of their sinnes, if it bee done in loue: For so wee are commanded, *Thou shalt not hate thy brother in thy heart, but shalt reprove him.* It is hatred and not loue for the Father to spare correction, or the brother to spare admonition to his brother in his sins. I confesse in lik manner, that he who hath offended, is bound to reconcile himselfe vnto thee, before hee offer his Sacrifice to the Lord; but in case that hee neg'ect to doe it, yet standest thou bound and obliged to forgiue him, and to take heede that thou despise not so great a Saluation offered by the LORD, because another dischargeth not that brotherly dutie, which he ought vnto thee. As another  
mans

mans saith will not iustifie thee, so another mans sinne will not condemne thee; and therefore mourning for that which wee cannot amend in others, let vs chiefly attend to our selues, as wee are heere commanded.



CHAP. VIII.

*The points of preparation are two: First, that wee lay aside our olde sinnes: Secondly, that wee put on the new Christian disposition, consisting in three thinges: First, that towards God wee bee holie and heauenly minded: Secondlie, that towards our Neighbours wee bee loving: Thirdly, that wee bee sober and little in our owne eyes. The comfortable fruite arising to vs at this holy Table.*

**B**Ut now, leauing to speake any more of this tryall generallie, wee enter to speake of the particular points of this tryall. The whole tryall and examination required in those who are to

*John 4  
1734*

Cowper, ".



*A preparatiue for**Zach. 3.**Ephes. 4**2 Cor. 6. 14**Rom. 13. 11*

to bee Banquettors of this holy Table, I reduce to these two: The first is, that wee try our selues, whether or no with *Ioshua* wee haue cast away our filthie garments, that is If wee haue cast off the olde man, which is corrupt through deceiueable lusts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after GOD is created in righteousness and true holiness*. First of all therefore we must take pains to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table ( as *Indas* did ) with our old sinnes, hauing that lodging in our heartes, which wee darenot present vnto God: For seeing no man will sit downe at the Table of his enimie, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne which is the cause of enmity is not remoued? *There can bee no communion betweene light and darknesse*. Let vs therefore bee changed from that which we are; Let vs cast away the workes of darknesse, and bee renewed

*in*

in the spirit of our minde, if so bee wee desire to bee vnited with the Lord: Hee is the holy One of Israel, GOD blessed for euer, in whom there can bee no shadow of alteration; so that of necessitie the change must bee vpon our part.

It is written of the Lionesse, that hauing had commixtion with the Leopard, shee washeth her selfe in water, before shee companie againe with the Lyon, that so hee should not by sent discern her adultery. And *Basile* in his *Hexameron* writes, that the Viper, a most pernicious kinde of Serpent, before her copulation with that Sea-fish, called *Murana*, doth first vomit and cast out his venemous poison. Thus the beasts in their kind (so far as they can) doe reuerence one to another, to teach man that hee is worse than a beast indeede. except hee cast off the filthy slime of his olde sinnes, that hee may bee joyned with the Lord: For by nature wee are more adulterous then the Lions, (For what is the vanity after which wee haue not gone a whoring?)

*Iam. 1. 17.*

Others  
wise no  
commu-  
nion with  
the Lord.

*Basile, Hex.  
Hom. 7.*

Y

more

Cowper, "



*Ester 1, 12.**2 Cor. 12. 2*

Without  
diuor-  
ment frō  
our olde  
sinnes, no  
marriage  
with the  
Lambe.  
*Psal. 45.*

more venomous also wee are than the Viper, full of hatred, malice, enuy, debate, and therefore had neede to vomit out our iniquities by repentance, and to wash our selues in that fountain opened to the house of *David*. Before that *Ester* was presented to *Ahasuerus*; shee was purified by the space of twelue moneths, sixe moneths with oyle of myrrhe, and six moneths with sweete odours: shall such reuerence bee done to mortall flesh, whose carcasse was shortly to bee made a prey to the wormes, and shall wee carry no reuerence to our immortall Husband, the Lord Iesus? shall wee take no paines to purifie our heart, that wee may bee presented as a chaste Spouse vnto him?

Let vs not deceiue our selues: except wee forsake our fathers house; and our owne people, that is, except wee be diuorced from our old sins, wherein wee were borne and brought vp, it is not possible that the King shall haue pleasure in our beauty. Let vs call our deads to examination before the tribunall of  
our

our conscience: let vs cast out the Cana-  
nits & not pittie them, that the peace of  
God may dwell with vs: let vs deliuer  
*Barrabas* to bee crucified, that Christ  
Iesus may liue in vs. Why shall these  
Serpents (I meane, our crooked affecti-  
ons) be nourished any longer in our bo-  
some, which liue vpon our bloud, and  
cannot liue except wee die? Oh that  
wee could make this day a day of new  
diuision betweene vs and our old sins!

Neither must wee heere thinke it e-  
nough to fight against our sinnes, but  
wee must every one of our selues make  
a particular inquisition of these domes-  
tique sinnes, and predominant euill af-  
fections, that haue most of all opprest  
vs. For there is none of vs all but wee  
haue in vs our owne Idole, wherevnto  
many times we doe seruice, to the great  
offence of God. And albeit this nar-  
row tryall of our sinnes shall discouer to  
vs a wonderfull discordance betweene  
our nature and the most holy Law of  
the Lord, yet let vs not be discouraged,  
considering that wee are best in the

Not a ge-  
neral con-  
fession,  
but a par-  
ticular in-  
quisition  
should be  
made of  
our sins.



2. King. 21  
29.

1 Pet. 4.

2 Cor. 12. 31

Psa. 34. 18

Ier. 2. 35.

Esa. 2. 12.

eyes of God, when wee are worst in our owne eyes, and most acceptable to him, when wee are most displeased with our selues. The Lord was moued euen with Ahab his temporall humiliation: Seest thou not (saith he to Eliak) how Ahab is humbled before me? Because hee submitteth himselfe before mee, I will not bring that euill which thou hast spoken, in his dayes: and will not then the Lord much more bee moued with the true humiliation of his owne seruants? No doubt, if wee cast downe our selues before the LORD, hee shall lift vs vp: If wee humble our selues, hee shall exalt vs, If wee iudge our selues, wee shall not bee iudged of the Lord: For the Lord is neere vnto them that are contrite, and will saue such as are afflicted in spirit. But if we come before the Lord in presumption of our mindes, and not touched with the sense of our sinnes, then shall hee execute that fearefull threatning vpon vs, I will enter into iudgement with thee, because thou saiest, I haue not sinned: though thou wert high, & exalted like the

the Cedars of Libanon, and the Oakes of Bashan, proud and haughty in thy conceit, the Lord shall abase thee, and bring thee low, *For hee is the Lord that resisteth the proud, and giveth grace to the humble.*

*1 Pet. 5. 5.*

The other point of our tryall and preparation, stands in putting on that three-fold Christian disposition; that towards our GOD wee bee holy and heavenly-minded; towards our Neighbours loving, righteous and mercifull; and as concerning ourselves, that wee bee sober and lowly. For so the grace of God, which hath appeared, teacheth us, that wee should deny ungodlinesse and worldly lusts, and should live godly, righteous, and soberly in this present world.

*Tit. 2. 11.*

*Rev. 19. 8.*

This is our wedding garment, even that pure, fine, and shining Linnen, which is the righteousness of the Saints. A garment not party-coloured like Iosephs, but compact of many vertues and graces of Christ Iesus. These be his badges and Cognifances, whereby wee are knowne to bee his. The putting on of these, is the putting on of Christ; for

*Gen. 37. 23.*

*Colos. 3. 12.*



his grace translateth vs out of nature,  
and transformeth vs into his image by  
his owne spirit.

And first as concerning our dis-  
position towards God, it should not  
onely bee holy (as I haue said) but also  
heauenly: for since wee call him, *Our  
Father which is in Heauen*, wee must  
see what heauenly disposition wee haue  
to goe after him: and whether wee bee  
weary of our absence from the LORD;  
like *David* weary of his dwelling in the  
Tents of *Kedar*, and desire with the  
Apostle to remoue out of the body that  
vye may dwell vwith the LORD: for  
heere is not the place of our rest. The  
best of our life vpon earth (except it  
bee the little taste of that hid *Manna*,  
vherewith the LORD now and then  
comforteth our soules in this barren  
Wildernesse) it is but like the life of  
that forlorne sonne, vwho hauing bani-  
shed himselfe from his Fathers house,  
vvas driuen to fill his bellie vwith the  
hukes that were giuen to the Swine,  
and oftentimes could not get them. We  
haue

*psal. 120.*

*Phil. 1. 23.*

haue experience enough of the vanity of vworldly comforts, wherein there is no contentment: Would to God wee could also learne with that prodigall son, to bethinke our selues, and conclude to make home againe to our Fathers house, *in whose face is the fulnesse of ioye*: surely the least of them that dwell in our Fathers house, haue bread enough, they are filled vwith the fatnesse of his house, and receiue drinke out of the riuers of his pleasures: What pleasure then should it bee to vs to liue heere in this strange Land, vwhere our soules are almost dead for hunger?

*Psal. 16 11*

There is no greater thankefulnesse that man can shew to the Lord, than to declare in his affection that hee can not liue vwithout the Lord, nor rest content so long as hee is absent from him. The LORD in the worke of creation neuer rested till hee had made man: and man can doe no lesse of dutie then passing by all Gods creatures to resolute vwith himselfe, I will neuer rest till I enjoy the LORD. The Soule of man



Our soules  
cannot  
rest but in  
him.

*Eccle. 2. 3*

*Psa 30. 5.*

*Augustine.*

should bee like that Doue of Noah, which beeing sent forth from the Arke, found no rest to the sole of her foote vntill shee returned againe to him that sent her: and indeede without the Lord where can we rest? Go thy way with Salomon, and proue all the goodnesse of the children of men which they injoy vnder the Sunne, Thou shalt finde it is but *vanitie and vexation of spirit*. Whatsoeuer man cleaueth to beside *Iehouah*, the true subsisting Lord, it is but a lying vanitie, which hath not in it that substance and certainty which man imagines, yea, man (without God) in his best estate is altogether vanity, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the Word of God, and experience taught him; *Fecisti nos, Domine. ad te & semper inquietum est cor nostrum, donec requiescat in te*: Thou madst vs, O Lord, vnto thy selfe, and our heart is euer vnquiet till it rest in Thee. The wicked who are strangers from the wombe, pretend they in

## *the new Passeouer.*

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in their countenance what they wil, yet  
euen in laughter their heart is sad, for  
*there is no ioy nor peace to the wicked (saith  
my G O D ) their heart is moued as the  
the Trees of the Forrest shaken with the  
winde.* As the point of the Mariners  
compasse, so long as it is not dire& to  
the North, trembles continually; so the  
spirit of the wicked (not set vpon the  
LORD) is neuer quiet, but tossed to  
and fro with restlesse perturbations,  
which in a part present hee feelles, but  
shall better perceiue it when hee goeth  
out of the body. *For tribulation and  
anguish shall bee on the soule of every man  
that doth wickedlie: that is the portion  
of them that forsake God, and wander  
after vanity.* It is good therefore for vs  
to draw neare vnto God, saying with  
*Dauid, Whom haue I in Heauen but thee?  
and I haue desired none in the earth with  
thee.* The Lord worke this heavenly  
disposition in vs.

And now to helpe forward our  
earthly minds vnto it, wee haue to con-  
sider both the time and place, when and  
where

*Prou. 14.*

*13.*

*Es. 48. 22*

*Psa. 7. 2.*

*Rom. 2.*

*Psal. 73.*

2. Things  
profitable  
to helpe  
vs to this  
heavenly  
disposi-  
on.

Cowper, ".



1.  
Co- sideration of the place wherein this sacrament was first instituted,

2.  
Co- sideration of the time.

vvhere our Sauour did institute this Sacrament. The place is recorded by Saint *Luke* to haue beene an vpper Parlour: the consideration of the place (saith *Naxianzen*) doth some way warne vs that wee should celebrate this holy Sacrament with high & heavenly affection. When God gaue the Law, hee came downe from Heauen to the top of Sinai, and *Moses* went vp from the plaine to it, & so (saith he) had familiar conuersation vvith the Lord: and here, as the Lord commeth downe as low as hee can in this Sacrament for our capacity, it becōmeth vs to mount vp as high as possible we can in our affections, if so bee wee bee desirous to meete the Lord: otherwise, if the Lord shall abide in his glorie and inaccessible light, and if man shall lye in the darke dungeon of his base and earthlie minde, vvhat familiar meeting can there bee betweene God and man? And as for the time, Saint *Iohn* witnesseth that our Sauour ordained this Sacrament when he was to goe out of the vvorld.

## the new Passeouer.

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vworld to his Father; vwherein (said *Augustine*) *Spes membris in capite data, quod essent in illo transeunte sine dubio, sequuntur.* Yea, not onely should it nourish our hope, that vwhere hee is, there once wee shall bee, but should waken our affection and desire to goe after him: wee should eate and drinke at this holy Table, not as if vwee were heere to remaine, but should celebrate this Supper as a passeouer, standing as Pilgrimes, vwith our loynes girded vp, hauing our staves in our hands, ready to follow our Lord, vwho is gone into Heauen before vs: And euery day of our Communion should bee a new departing of our heart out of this vworld vnto our heavenly Father; yea, wee should receiue this meate from the LORD, with that warning which the Angel gaue to *Eliah* in the wilderness: *Up and eate, for thou hast yet a great iourney to goe.* This bread is giuen vs, that in the strength thereof, wee may walke forward the way which is before vs: not that wee should lye downe and rest

August. 10  
1640.

The time  
warneth  
vs to cele-  
brate the  
supper  
lik a passe-  
ouer.

1 Kin. 19. 7



rest vs in this wilderness, as if wee had now attained to the end of our iourney. The Angel wakened *Elia* twice, sleeping vnder the Iuniper tree; twice hee touched him, and twice bad him, Vp, and eate and walke; at length hee rose and walked in the strength of that bread fourtie dayes. But alas, our securitie is greater than his; many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee proposed heavenly food vnto vs, and now againe this day the Lord reneweth his mercy to wardes vs. The Lord waken vs, and grant at the length that wee may rise and walke, following the Lord, till wee appeare before the face of our God in Syon.

But most of all the meditation of the loue of God is profitable to worke in vs this heavenly disposition.

But of all other meanes, the most forcible to raniish our heartes after the Lord, is a deepe meditation of the loue of God towards vs. The Apostle protesteth, it is a loue that passeth knowledge; the height and breadth, the length and depth wherof none is able to comprehend; he that at one time cryed out,

*Come*

## the new Passeouer.

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Come and I will tell you what God hath done for my soule, is compelled another time to confesse, O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare and speake of them, but they are more than I am able to expresse.

Psal. 66. 6

Psal. 139.

And yet although wee bee lesse able than the Elephant, at one draught to drinke vp the great Riuer of Iordan, let vs bee content with the wearied passenger, willingly to take in so much as may refresh vs; wee cannot measure the waters of the Sea in our fist, nor number the stars of Heauen, and how then shall wee number his mercies which are aboue all his workes? Shall wee therefore not look to them, nor beholde that glorie of GOD which shineth in them: though wee cannot comprehend his incomprehensible loue (yea, blessed are wee if it shall comprehend vs) let vs notwithstanding earnestly and feruently meditate vpon it, not by stars and vanishing motions: For as a  
Candle

It is not a  
light me-  
ditation  
this loue  
that will  
raile vp  
our hearts



Candle doth not at the first receiue light from the fire, were it neuer so blowne, but if for a time it bee holden constantly to the fire, it is at the length enlightened: so it is not vanishing meditations that will warme our heartes with the loue of God; but if wee shall continue without wearying, to exercise our thoughts vpon this great loue that the Lord hath borne towards vs; it shall happily fall out at length, that the powers of our Soule shall bee inflamed with his loue, and wee shall finde the fauour of death in euery thing that smelleth not of his loue.

Neuer  
such a  
loue shew-  
ed as le-  
sus hath  
shewed  
vnto vs,

No greater loue than this (saith our Sauiour) can bee shewed among men, than that a man should bestow his life for his friends: but that which man is not able to shew, our LORD Iesus, God and Man, hath shewed to his Children, his good will: For the Loue hee bore to vs, hee gaue himselfe in a sacrifice for our sinnes on the Crosse, euen when wee were his enemies, and hath here in this Sacrament giuen himselfe a food

a food of nourishment vnto vs: For so that Disciple beloued of him doth testifie; *When Iesus knew that his houre was come, that hee should goe out of the world vnto his Father, for so much as hee loued his owne, vnto the ende hee loued them*: Therefore did hee institute this Sacrament, that therein he might communicate himselfe to them. O wonderfull loue, stronger than the Loue of *Ia- nathan to David!* When *Jonathan* and *David* were forced to part companie because of *Sauls* Tyranny, *Jonathan* gaue *David* his garment, his girole, and his armour: Hee had no better, and could giue no better, and so with manie teares and mutuall imbracings departed from him: but our blessed Sauiour, before hee remoued his corporall presence from vs, gaue his life to redeeme our life from the death: hee sent out bloody sweate abundantly, as the watnesse of his burning loue towards vs: hee powred out an euerlasting prayer to his Father for vs: he hath left behinde him in his last will, his peace

*Iohn 13. 1.*

Stronger  
than the  
loue of *Ioa-  
nathan to  
David.*  
*1 Sam. 20.*

*Iohn. 17.*



*Cant. 9. 9**Chrysostome  
de corpore  
Christi.**Of the  
loue of a  
mother to  
her Chil-  
dren.*

peace for our portion: Hee hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a spirituall food, vntill his second coming againe. No maruell his Spouse in the Canticles, praised his loue to bee far aboue the loue of women: for thogh in some of them the naturall strength of affection bee so great, that it makes them endure the painefull bearing and bringing vp of their Children with the milke of their breastes, yet what is that comparable to this? nothing indeede. Such a loue as heere our Sauour hath discovered towards vs, is not to bee found againe in the world: For whereas mothers (saith *Chrysostome*) either commit their Children to Nurses, or else bring them vp vpon the milke of their owne breastes; Iesus Christ feeds vs not with the milk of another, but with his owne flesh and his owne bloud. Necessity some time hath compelled the Mother to eate her owne children, but we neuer read that compassion hath moued the mother to giue her

her owne flesh to preferue her Children that they should not dye in famine. But our Lord Iesus is that kinde Pelican, that sendeth out his owne Bloud to nourish his young; and all this hath the LORD Iesus done, not grudgingly, but willingly, prouoked herevnto by that feruent Loue hee bare to the glorie of God his Father, and to our Saluation.

Which shall yet appeare more evidently out of his owne comfortable saying to his Disciples: *I haue greatly desired to eate this Paffeouer with you:* O word full of consolation! Sundry Passeouers had hee eaten before, with them, but hee protested, this was his desired Paffeouer. See you not heere, his vnquencheable Loue? hee knew, it was the last he was to eate vpon earth; hee knew hee was to drinke no more with them of the fruite of the Vine, till it was fulfilled in his Fathers Kingdome: Hee knew, that the same night they would betray him, and that after Supper a bitter Cuppe of Passion was  
Z abiding

A prooffe  
of Christs  
wonder-  
full loue  
towards  
vs-  
*Luk. 22.*



abiding for him, yet his loue ouercame all these impediments, and made him thinke long to eate of this Passcouer: and which is much more, before euer hee gaue himselfe to bee crucified for vs vpon the Crosse, hee prouided this Sacrament as a meanes of the communication of himselfe vnto vs, thereby assuring vs. that his subsequent passion should not defraud vs, but rather afford vnto vs, and make ready for vs, that righteousness and life by Christ purchased on the Crosse, and communicated in the holy Table to them who are his. In the one hee was prepared and made ready as the onely foode of our soules to eternall life: in the other hee is applyed, communicated and giuen vnto vs; both of these necessarily behoued to bee done for the worke of our Saluation, *Sicut enim ad potandum vinum venire nemo potest nisi bartrus calcetur ante, & prematur: sic nos sanguinem Christi bibere non possumus, nisi Christus prius fuisse calcatus & pressus.* It was a great loue which made  
our

*Cyp. lib. 2  
Epist. 3.*

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our Sauour content that his Bloud should bee shed out on the Crosse, and so should bee made both a ransome and a conuenient foode for vs; for the Father sent him, *quasi saccum plenum, misericordia, in passione conscindendum ut effundatur quod in eo latet pretium nostrum*. So is this also a new declarati on of his loue, that before his body was broken, and his bloud was shed, hee first obtained the meanes whereby it should bee communicated vnto vs.

Bernard, in  
Epiph ser. 1

These and many more spirituall meditations should be vnto vs as the breathings of the mouth of God, to kindle in our soules, that litle spark of the loue of God; which alas, for fault of enter- tainment, is al nost ouer-gone and ex- tinguished with the ashes of our cor- ruption: For seeing our Sauour longed to eate with vs, Shall not wee long to eate with him? Hee greatly desired to giue himselfe to vs in this Table, and for vs on the Crosse; and shall not wee earnestlie desire to receiue him? Hee knew it was the last he should eat vpon

What a  
notable  
comfort  
wee haue  
here, that  
this ban-  
quet be-  
gunne in  
earth shal  
be fulfil-  
led in hea-  
uen,



*Luk. 22. 16.**Iowah. 2. 8.**Ier. 2. 13.**Cant. 5. 1.**Cant. 1.**1 King. 19.*

earth, and that after it, heauy sufferings abode him: Wee know that our banquetting here, is the banquet that shall bee accomplished in heauen: It is begun here, it shall not end here. Comfortable is that word of our sauiour, *It shall bee fulfilled in my Kingdome*; and will not we then joyfullie begin this banquet? shall we be so foolish as to waite vpon lying vanities, and forsake our own mercies? shall we turne our back vpon the fountaine of liuing waters, and digge to our selues Cisterns that can hold no water? certainly our darknesse is grosser than the darknesse of Egypt, and our hearts harder than the Adamant, except this burning loue of our Lord Iesus rauish vp. ward our heartes after him. The Spouse in the Canticles professeth, shee was sicke of the loue of her glorious Husband, the Lord Iesus: but alas, wee are not touched with the like loue, wee feelee not the smel of his oyntments, and therefore with the rest of the Virgines wee runne not after him. *Elijah* touched *Elisha* with his mantle, and therewithal the

# the new Paffeouer.

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the Lord joyned his inward calling, and suddenly *Elisba* left his plough of Oxen, and of an Husband man became a Prophet. Now the Lord calls vpon vs by his Word and Sacrament, let vs also pray, that the Lord would shed abroad in our heartes by his holy Spirit, the sense of that loue of God: Then shall wee neglecting all things, run after the Lord, seeking onely to enjoy him.

Rom. 5.

The men of this world maruell to beholde the sudden change of life which is made in the children of God by his effectuall calling: They maruell to see them running so feruently after Christ, seeking him by continuance in Prayer, by hearing of his word, by participation of his Sacraments, and that with such an insatiable desire, that in this life they can neuer be satisfied with hearing, reading, praying, and communicating: but if the Lord should in like manner touch their hearts, & let them fee the power of an inward calling, then would they maruile no more, farre lesse disdain; yea, they would

Worldlings who tarry from Christ, if they were touched with the sense of this loue, would for take all and follow him.



## A preparatiue for

1 Sam. 19.

13

Women  
would be  
changed  
like *Mary  
Magdalen.*  
*Luke 7.*

And sinful  
men wold  
be chan-  
ged like  
*Matthew  
the Pub-  
lican.*

make haste, and ioynethemselues to the company of the godly : *And Saul also should become amongst the Prophets.* The woman who had liued before a licentious life, would now change it with *Mary Magdalen* : shee had beene a great sinner in the citie, but becomes an example of Repentance to all the sinners in the Citie; shee doth prostrate no more her body to her carnall Louers, but falleth downe at the feete of Christ, to craue his mercy; in stead of her wanton looks, her eyes powre out teares, and her beautifull haire, which before shee set out as a proclaimer of her lust, now shee pulleth downe to wipe the feete of Christ. Thus all the former meanes of her sin, shee maketh new witnesses of her repentance. The man in like manner, who had sate all his dayes with *Matthew*, at the receipt of Custome; that is, who had liued, in the sinfull trade of vnlawfull gaine, would now in like manner forsake it: but where the Lord by effectuall calling workes not in the heart an earnest loue

# the new Passeouer.

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loue of God, no maruaile they lye still in the graue of their sinnes, and rise not to walke after the Lord. We are therefore so much the more to vse all the ordinarie meanes which may kindle in vs that little sparke of the loue of God, till it grow vp vnto a great flame, for the farther vnion and conjunction of our soules with Iesus Christ: And this for our disposition towards God.

As concerning our Christian disposition to our Neighbour, it is vluall to the Spirit of GOD to promise it vnder loue. Our Sauour saith, that loue is the Cognisance of his Disciples: and the Apostle calleth it, *The band of perfection, and fulfilling of the Law*; and no maruaile: For loue speaketh with the tongue of euery vertue. And the sundrie precepts wee are commanded to doe vnto our neighbour, are summarily comprehended vnder this one, *Loue one another*. As this Sacrament sealeth vp the communion of the members with the head, so it seales vp the communion of the members among themselves



Without  
loue wee  
cannot be  
of the  
commu-  
nion of  
Saints.

*Ioh. 13. 34*

selues: For this bread whereof we eate, is of many graines of wheate made vp into one Bread; and the Wine is the iuyce of many Berries, collected and vnited into one, to teach vs, that all the communicants at this holy Table, how many soeuer they bee, ought to agree together in one, like members of one body, as hauing one Father, one Faith, one Baptisme, one Inheritance, as brethren quickned all by one and the selfe same Spirit: which is not to bee found againe in all the world, except in this excellent brother-hood. As wee cannot bee ioyned to the head without Faith, so can wee not bee knit to the members without loue. Stones and timber cannot make vp a building till they bee ioyned, and sundry pieces of metall cannot bee melted into one worke without fire; no more can Christians be vnited into one mysticall body without loue: and therefore our Saviour, at the celebration of this Sacrament, recommended Loue to his Disciples, by a new Commandement, which

which hee so called, because it should neuer waxe old: yea, so much doth hee account of it, that he will accept no seruice wee owe to himsele, without that duty of loue wee owe to our brethren. *If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, leaue thy offering, goe thy way, and first bee reconciled to thy brother, then come and offer thy gift.* Of this it is euident, that without loue to our brethren, wee can doe no acceptable seruice to the Lord.

In this therefore let vs try and examine our selues, what compassion wee finde in our hearts toward our brethren; what willingnesse to doe them the good wee can; what loue to beare one anothers burthen; what readinesse to forgiue when we are offended; what humblenesse of minde to aske them forgiuenesse against whom wee haue sinned, practising these precepts: *While yee haue time doe good vnto all men: and againe, Forbeare one another, forgiue one another, euen as GOD for Christs sake forgane*

Of the effects by which our loue should be tryed.

Gal 6.10.

Ephes. 4.



Readines  
to forgiue  
rare to be  
found.

*Micah. 7. 1*

Christians  
liue now  
lik Iewes  
and Sa-  
maritans  
of olde.

*forgane you.* The Maiestie of God ( although thus offended ) did first seeke man to bee reconciled vwith him; and shall man that hath offended, thinke it euill to seeke his brother to bee reconciled with him? but alas, are these fruits of godlinesse now to be found amongst men? If thou seeke them thou shalt finde them: *As the Summer gatherings, or as the grapes of a Vintage cut downe;* though thy Soule desire to eate the fruite thereof, thou shalt not finde it: For the good man is perished out of the earth: Such as are Christians by name, they liue like the Iewes and Samaritans, of whom it is written, that they might not conuerse together: to forbear and forgiue one another, to them are precepts of an vncouth language, which they vnderstand not. As a sparke of fire easilie kindles an heape of powder: So small offence remoues all their affections: They are not slow vnto wrath like the Lord, and far lesse like him in readinesse to forgiue.

*As man (saith Lactantius) are mortall,*

*sa*

so their anger should bee mortall. Our Sa-  
uiour saith, The Sunne should not goe  
downe vpon our wrath: The Apostle  
commands vs to bee Children concer-  
ning anger and maliciousnesse; who as  
they doe not deeply conceiue it, so  
they doe not long retaine it, but are  
shortly familiar with them with whom  
they were a little before offended: but  
as it was doubted of Sylla, *Syllane prior  
an Sylla iracundia sit extincta*: So is it out  
of all doubt, that in many vipers of this  
age, anger dieth not til they dye them-  
selues.

And as for doing of good to their  
Neighbours and Brethren, they liue in  
the world like monsters, or like those  
Gyants, the Sonnes of *Anack*: they a-  
lone be the Lords of the earth, as if the  
world were made for them onely, or  
they at the least were borne for them-  
selues. Churlish like *Nabal*, *Shall I take*  
(saith hee) *my bread, and my flesh, and*  
*giue vnto David?* All that they haue,  
they account so to bee theirs, as if they  
had not receiued it, or were not the  
Lords

As men  
are mor-  
tall so  
should  
their an-  
ger bee.

Readines  
to doe  
good to  
others is  
as rare.

Professors  
liue like  
the sons  
of *Anack*,  
churlish  
*Nabal* or  
the rich  
glutton.



*Zach, 1.9**1 John, 4.8*

Lord stewards, bound to distribute to the necessities of the Saintes; the rich gluttons, they vse it as a morsell for their owne mouth: *Now my soule, thou hast enough for many dayes.* Let Lazarus fare as hee may: they thinke with Cain, they are not keepers of their brethren, *that which dyeth, let it dye.* These and many moe, are the common and seene corruptions of this age: wherein we are to examine our selues how farre the renewing grace of the Lord hath made vs to depart from them, and what holie loue wee haue put on: *For hee that loueth not, knoweth not God, because God is loue: and hee that loueth not his brother whom hee hath seene, how can hee loue God whom hee hath not seene? Hereby wee know that wee are translated from death to life, because wee loue the brethren.* And thus much we are content to haue touched of our disposition toward our Neighbour.

Now last of all concerning our disposition in our selues, let vs bee sober, esteeming basely of our selues, highlie  
of

of the L O R D S mercy, hungry and thirsting for his Salvation: And in very deede, the more wee shall consider how God hath magnified his holy Name by his maruellous mercies towards vs. the more shall wee bee compelled to cast downe our selues before him in all humilitie and submission of our spirites. When *Dauid* promised to *Mephiboseth* that hee would shew him kindnesse for *Jonathan* his fathers sake, *Mephiboseth* humbled himselfe to the ground and said, What is thy seruant, that thou shouldest looke to such a dog, as I am? But heere the Lord our God not onely promisseth vnto vs kindnesse, for his sonne Christ Iesus sake, but presentlie performes it, and inuesteth vs againe with our Fathers inheritance, which wee forfeited in *Adam*: and where wee were of our owne nature but dead dogs, vncleane creatures, dead in sinne and trespasses, now behold what loue the Father hath shewed vs; hee hath made vs partakers of his heavenly vocation, as to bee his sonnes and heires;

and

2 Sam. 9.

Ephes. 2.

1 Iohn 3. 1



Like *Jacob*  
and the  
Centuri-  
on, the  
woman of  
Canaan  
and *Eli-  
zabeth*.

and shall wee not then in our very hearts bee humbled before him, acknowledge our great vnworthinesse and his excellent mercies? Let vs confesse with godly *Jacob*, I am not wor-  
thie, O Lord) of the least of all thy mercies; and let euery one of vs say with the Centurion, I am not worthie, Lord, that thou shouldest enter within my Roofe. Let vs with the woman of Canaan acknowledge our owne roome: if the Lord should giue vs but the benefite of whelps and dogs, that is, should suffer vs to goe vnder our Masters Table, and eate the crummes that fall from it, yet were it more than any way wee haue deserued; and how then are wee bound to haue our heartes and our mouthes filled continually with the praises of our God, who hath bestowed vpon vs his greatest mercies, when wee were not worthy of the least, and hath set vs downe as Sonnes and Daughters, and Heires at the Table of his Children, that were not worthy as dogs and whelps to creepe vnder it?

Haue

Haue wee not cause to cry out with David, O Lord, what is man, that this manner of way thou art mindfull of him? Elizabeth maruelled that Marie came to visite her, and in the humilitie of her heart, cryed out, *Whence commeth this, that the Mother of my Lord should come vnto mee?* But wee haue more cause to maruaile at the maruellous mercies of the Lord: for what are we that the fairest among the children of men should be delighted with our loue; & our Lord should come to visit the base estate of his seruants, & communicate himselſe his light, his life, and his grace vnto vs? Let no man thinke that I haue multiplied these places of scripture without a cause. The beginning of the diuision betweene vs and the Lord, flowed from the pride of our nature; & vnlesse wee humble our selues and bee content in our minds to sit lower than dust and ashes, by reason of our sinne, it is not pofsible wee can bee vnited with the Lord: This is the counsell that in few wordes Micah giueth vnto vs,

*Psalm. 8.*

*Luke 1.*  
Our humi-  
liation  
necessari-  
lie requi-  
red for ef-  
fecting  
our vni-  
on  
with God

*Micah. 6. 8*

*Hee*



Hee hath shewed thee, O man, what is good and what the LORD requireth of thee; surely, to doe iustly, and to haue mercie, and to humble thy selfe to walke with thy God: The Lord is indede a most high God, yet is hee neere st vnto them, and they goe soonest vp vnto him, who are least in their owne eyes, and tremble at his words.

With this humiliati-  
on wee  
should  
haue also  
an hun-  
gring for  
the Lords  
saluation.

Luk. 1. 37

And beside this inward humiliation arising of the sense of our own vnworthinesse, let vs come with hunger and thirst for the Lords righteousnesse and saluation: *For hee will satisfie the hungry, but the full hee sendeth away empty:* One- lie they that haue the spiritual appetite hunger and thirst, are meete to be communicants at this holy Table. As that oyle multiplied by *Elisha*, ceased not so long as the Widdow had any vessell wherein to receiue it: So shall neuer that oyle of grace decay, but bee multiplied and increased vnto all, that with open and enlarged heartes are ready to receiue it. Thou therefore, who art more readie to faint for spirituall hun-

hunger then was *Jonathan*, come hither, put out the hand of Faith, eate of this honey & make thee full; and thou that art sicke ( with the Spouse in the Canticles ) for the loue of Iesus, come hither and the Lord will stay thee with the Flagons of his wine. Art thou almost dead, like the Egyptian, the seruant of an Amalekite, {whom *David* found in the fildes take and eate of this bread, and thy spirit shall retorne againe vnto thee. But, alas, where is this spirituall appetite to be found amongst vs? the deadnesse of our heart is lamentable: wee see not our wants, wee see not his beauty, wee smell not his oynments; wee taste little of his goodnesse, and therefore we make not haste to run after him. *David* mourned ouer the dead body of *Abner*: But alas, if wee could wee haue much more cause to mourne ouer our dead soules. Oh that there were in vs that holy desire which *David* protesteth to haue beene in him? *My soule fainteth for the saluation of God; As the Hart brayeth for*

For the  
LORD  
filleth the  
hungrie,  
& streng-  
thens  
them who  
are ready  
to faint.

*1 Sam 3.33*

*Psal. 42.*

Aa

the



Mat. 5.

the rivets of waters, and thirsty ground desireth raine, so my soule panteth after the living God. Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.

These onely are the guests and banqueters that shall eat of the delicacies which heere hee hath prepared, and whose soules shall be delighted with his fatnesse. These shall goe from this Table, as *Moses* came downe from Mount Sinai & his countenance changed. They shall arise with *Eliab*, and walke on in the strength of this bread all the whole dayes of their pilgrimage. They shall goe on their way with *Samson*, eating of the hony which they haue found. They shall depart from this Table, as the two *Maries* did from the Sepulcher with great joy. These shall goe home to their owne houses, justified with the Publican, rejoycing because they haue found a treasure, and haue felt the sweetnesse of this Manna: they shall not be able to conceale this great ioy from Israel, but shall be forced

Luk 18.14

2 King 7.

forced to tell euery Nathanael whom they meete, *Wee haue found the Messiah:* and in all time to come, their soules shall cleaue to the Lord without separation, more straightly than the men of Iudah and Ierusalem cleaued vnto *Dauid* their King. They shall say to the Lord, as *Elizew* said to *Elias*: *As the Lord liueth, and as thy soule liueth, I will not leaue thee:* and with *Peter*, whither, O Lord, shall I goe from thee, seeing thou hast the words of eternall life? The Lord worke this spirituall disposition in vs, for Iesus Christs sake: To whom with the Father, and the holy Spirit, bee all honour, praise, power, might and dominion, ascribed both now and for euer.

*Amen.*

Aa 2

PRAY.



*John 1.*

*1 Cor. 7. 35*

*2 Sam. 5.*

*2 Kin. 2. 2*

*Job. 6. 68.*



## PRAYERS FOR PRIVATE Houses and Families.

*Morning Prayer.*

**O** Most gracious God, and louing Father, wee heartily thanke thee for all thy louing kindnessees so abundantly shewed towards vs; for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruatiō, and for that assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee praise thy gracious goodnesse, for so mercifully preseruing vs this present night, and deliuering vs from all dangers both of soule and body: For that thou hast granted vs so sweet and comfortable rest, and hast now presently brought vs to the beginning of this day. And as thou hast safely preserued vs vnto this present houre from all the dangers of this life: so wee beseech thee

thee to continue this thy fauour towards vs this day, and the whole course of our life. Suffer vs not, by the vaine allurements of this world, to be drawn away vnto sinne and wickednesse.

Assist vs with thy grace and holy Spirit, that we spend not our time vainly, or idly, but that wee may alwayes bee diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words and workes, wee may euer haue thee present before our eyes. *Amen.*

*Euening prayer.*

**O** Most gracious God & louing Father, we heartly thank thee for all thy louing kindnes so abundantly shewed towards vs: for our electō, creation, redemption, mercifull vocation, iustification, sanctification, continuall preservation; and for that same assured and most comfortable hope, which thou hast ginen vs of our glorification in the world to come. We do praise thy graci-



ous goodnesse for so mercifully preserving of vs this present day, and deliue-  
ring vs from all perils and dangers both  
of soule and body, and giuing vs all  
things necessary for this present life: as  
health, food, apparel, and such like. This  
gracious goodnes of thine, we beseech  
thee, O Lord, to continue towards vs  
for euer. And heere wee offer vp vnto  
thee our soules and bodies, our liues,  
and all that wee haue, in assurance that  
that cannot perish that is committed  
vnto thee. Take vs into thine hands,  
and keepe vs this night, that our bodies  
may sleepe, and our soules may watch  
for the comming of thy Sonne, Christ;  
that so both our soules and bodies may  
bee the more apt, and the better able  
to serue thee in that estate and calling  
wherein thou hast thought good to  
place vs, *Amen.*

*A Prayer to bee said at all times*

**W**Ee confesse and acknowledge,  
O most mercifull Lord, that  
wee are most miserable and wretched  
sinners,

sinners, as well by the originall corruption of our nature, as by the course of our euill and naughtie life: we haue and doe daylie transgresse and breake thy most holy Lawes and Commaundements, both in thought, word, and deed. By the meanes of this sinne and corruption of ours, we doe continually deserue most iust condemnation, and to be for euer cast out of thy presence. Yet such is thy goodnesse again toward vs, that in mercy thou wouldest not suffer vs thus in our sinnes to perish, but hast sent thine own deare Son, Iesus Christ, to take vpon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore, and through him, wee come vnto thee, beseeching thee, for his sake, that wee feeling the grieuousnesse of our sins, and groaning vnder the burthen of them, may feelee the release and ease of them, in that we, through thy holy Spirit, be assured and steadfastly doe beleeue that Christ hath borne the burthen of them, euen for vs. Grant, O Lord, that wee beeing assured



hereof in our consciences, may through  
thine holy Spirit bee renewed in the in-  
ner man, to hate, detaste, and abhorre  
sinne, and to studie to liue according to  
thy blessed wil!, during our whole life.

We do not onely pray for our selues  
but also for all the whole Church, espe-  
cially such as bee persecuted for thy  
word: grant vnto them, that whether  
it bee by death or life, they may glori-  
fiethy Name to their lines end. Be mer-  
cifull to this Church of *Scotland, Eng-  
land, and Ireland*, we beleeche thee, good  
L O R D, and preserve euery part and  
member of the same, especially thy Ser-  
uant, *Charles*, our most gracious King:  
grant him all such gifts, as bee needfull  
for so high a calling, to the aduance-  
ment of thy glory & the benefit of this  
common-wealth: to the establishing of  
a perfect gouernment of thy Church,  
to the rooting out of superstition, and  
to the gouerning of his subjects in  
peace and tranquillitie. Defend him, O  
L O R D, from all conspiracy, treasons,  
rebellions: & so worke in the hearts of  
his

his subjects, that knowing his own authority doth come from thine heauenly Majestie, they may with dutifull hearts obey him, in Thee and for Thee. And here (O Lord) we prostrate our selues, and yeelde vnto thy diuine Maiestie, from the very bottome of our heartes, all possible praise and thanks, for the wonderfull deliuerance of our most gracious King and Queene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed as sheepe to the slaughter, and that in most barbarous and sauage manner, no age yeelding example of the like cruelty: giue vs grace, good Lord, neuer to forget this thy great mercy towards vs. Preserue the Councell, and Magistrates of this Realme that beeing inlightened by thine holy spirit, they may defend thy truth, suppress wickednes, and maintaine equitie. Behold all thy Pastours, blesse their labours, increase the number of them: place ouer euerie Church



Church a painfull watch-man, remoue all idle Lubbers, and confound the power of Antichrist, and turne the hearts of the people, that they may be obedient vnto thy truth. Beholde all those that be afflicted with any kind of crosse, that they may profit by thy correction in newnesse of life, through Iesus Christ our Lord; In whose Name, for, these mercies, and whatsoeuer else thou knowest to bee needfull for vs, and for thy whole Church, wee pray vnto Thee as he himselfe hath taught vs in his holy Word, saying, *Our Father, &c.*

The Lord make his Face to shine vpon vs & be mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, and the most comfortable fellowship of the holy Spirit, bee with vs, preserue and keepe vs this day (or this night) and for euermore.

*Amen.*

THE

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An other paire,  
More sharpe and faire,  
They did prepare,  
Mens flesh to rent.

That crying caire,  
Had there beene there  
Both laite and aire.

At that torment.

Who would not quake,  
Euen without strake,  
To see them shake

Our naked saules.

Would it not make,  
Mens heart to aike.  
To see a smaike

Braide with such braules.

This threating fore,  
Should moue vs more,  
Then heere tofore.

To haue remore.

Most for Gods gloze,

Who kepted our shoure,  
From the vile hoze,  
And all their force.